¶ Here begynneth the Pystles and Gospels of the Sondayes and festiuall holye dayes, newly corrected and amended.

The Pystle on Newyeres daye. The second Chapter vnto Tytus. ¶

MOoste dere beloued Tytus. The grace of God that bryngethe saluacion vnto al men hathe appeared, and teachethe vs that we shoulde denye vngodlynesse and worldelye lustes, and that we shoulde lyue soberlye, ryghteouslye and godly in this present worlde, lokinge for the blessed Hope, and apperynge of the glorye of the myghty god, & of our sauyour Jesu Christ, which gaue hym selfe for vs, to redeme vs from all vnryghteuousnes, and to purge vs a peculyare people vnto hym selfe feruently giuē vnto good workes. These thinges speake and exhorte.

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AND when the eyght day was come that the child shulde be circūcised, his name was called Jesus whych was named of the aungell before he was conceaued in in his mothers wombe.

The Epistle on Twelft day. Esay.lx. A

AND therfore get the vp by tymes, (O Jerusalem) for thy lighte commeth, and the glorye of the lorde is risen vp vpon the. Thē take hede, For while the darkenesse and mist couereth the earth & the peop le, the lord shal shewe the light, and gin his lory shal shine by the. The heythen shall come to the lyghte, & the kynges to the lyghtnesse that is rysen ouer the. Lyfte vp thyne eyes, and loke rounde abute the: All these gather them selues, and come to the. Sonnes shall comme vnto the

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from farre,and doughters shal gather thē selues to the on euery syde,whan thou seist this,thou shalt meruayle exceedyngly,and the law wyll go to thy hart. So thus she may be cōuerted vnto the(that is)the strēgth of the Heythē shall come vnto the. The multitude of Camels shal couer the,the dromedaries of Nedian and Epha. All they of Saba shall come bryngynge golde and incense,and shewynge the prayse of the Lorde.

¶ The Golspel on Ewelte day,the.ii.chap.of Mat. ¶ VVhen Jesus was borne at Bethleē in Jury, in the tyme of Herode the kynge: Behold ther came wyse men from the East & are come to worshyp him Whē Herode the kynge had harde these thiges he was troubled,and all Jerusalē with him: And he made to be gathered al the chyefe prestes and scribis of the people together,& demaunded of thē,where Chryste shoulde be borne. And they sayd vnto him: Jn Bethleem in Jury. For thus it is wrytten by the prophet. And thou Bethleem in the londe of Jury, art not the least emonge the prynces of Juda: for oute of the shall come vnto me a captayne,that shall gouerne my people Jsraell. Then Herode called the wyse mē secretly,& diligently enquyred of thē,what tyme the sterre appered: and bad them go to Bethleem,and sayde: Go your waye thyther and searche diligētly for the chylde,and whe ye haue foūde him,bryngе me worde agayne,that J may come & worshyp hym also. When thei had herde the kynge,they departed,and lo, the sterre whych they sawe in the Easte, went before them,vntil it came and stode ouer the place wherin the chylde was. When they sawe the sterre,they were exceding glad and entred into the house:& founde the chylde wyth Mary hys mother and fell downe,and

worshipped

worshypped hym, and opened theyr treasures, and offered vnto him gyftes, golde, frankensence, & myrre. And God warned them in a dream that they shuld not turne agayne to Herod, and they turned into theyr countreye through an other waye.

¶ The pistle on the sōday within the vtas of the Epy. And therfor get the vp by tymes (O Jerusalē) &c. Ye shall fynde thys Pystle on twelfe day. Folio.i.

¶ The gospel on the sonday within the octaues of the Epyhhany. The.i, Cha. of Jhon. ¶

THe next day. John sawe Jesus commynge vnto hym, aud sayd: Beholde ẏ lambe of God, whych taketh away the sin of the world. This is he, of whom I sayd vnto you: After me cōmeth a man whych was before me. For he was yer then I. I knew him not but because that he shuld be declared in Israel therfore am I come to baptyse w̄ water. And John bare record saiynge: I sawe the spiritie descende from heauen, lyke vnto a doue, and obode vpon him, and knewe him not. But he that sent me to batise w̄ water, ẏ same sayd vnto me, vpō whō thou shalt se the sprite descēd, & tari stil on him, ẏ same is he which baptiseth w̄ the holy ghost. And I saw this, & bare recorde ẏ this in the son of god.

¶ The Epistle on the first sonday after the octa. of the Epyphanye The.xii. Cha, to the Romayns. A

BRethren beloued, I exhorte you by the mercyfulnesse of God, that ye make youre bodyes a quicke sacrifice, holy and acceptable vnto god, whych is youre reasonable seruing of god, and fassyon not your selues lyke vnto thys worlde but be ye chaunged into youre shape, by the renewynge of youre mynde, that ye may proue what thyng that good, and acceptable, and perfect wil of god is. For I say (through the grace that vnto me gyuen is) to euery man emonge you, ẏ no man

stonde hye in his awne conceate, more then it becōmeth hym to estemе of hym selfe: but so iudge of hym selfe, that he be gentle & sober, accordyng as god hath dealte to euery man the measure of faith. For as we haue many membres in one body, and al membres haue not one office: so we beinge many, are one bodye in Chryst, and eury man emonge our selues, one an others membres.

¶ The gospell on the fyrst sōday after the dtas of the Epyphany. The secōd cha. of Luke. F

AND when Jesus was .xii. yere olde, they wēt vp to Jerusalē, after the custō of the feast day. And whē they had fulfylled the dayes as they returned home, the child Jesus bode styl in Jerusalem, and his father and mother knewe not of it, but they supposynge hym to haue bene in ỹ cōpany, came a daies iourney, and sought hym emonge they? kinsfolke & acquaintaunce and when they found hym not, they went backe agayne to Jerusalem, and soughte hym. And it fortuned, that after .iii. dayes, they founde hym in the temple sytting in the myddes of the doctoures, hering thē and posynge them. And al that herde him marueyled at his vnderstandynge and aunswers. And when they sawe hym they merueyled. And hys mother sayth vnto hym: Sonne, why haste thou thus dealte wyth vs? Beholde thy father and I haue soughte the, sorowynge. And he sayd vnto them: How is it that ye sought me? Wist ye not that I must go aboute my fathers busynesse? And they vnderstode not that sayinge which he spake vnto them, and he went downe wyth them, and came to Nazareth, and was obedyent vnto them. But hys mother kept al these sayn-ges together in her hert. And Jesus prospered in wysedōe & age, & in fauour, with god & mā.

¶ The Epistle on the .ii. Sōday after the octaues of the Epiphany. The .xii. chap. to the Romaines. B

Brethren

Brethren, seyng that we haue dyuers giftes accordyng to the grace that is gyuyn vnto vs. Yf any man haue the gyft of prophesy, let him haue it that it be agreing vnto the faith: let him that hath on office wayt on his office, let him that techeth, take hede to his doctrine let him that exhorteth, giue attendaūce to hys exhoreation. Yf any man gyue, let him do it with singlenesse: let hym that ruleth, do it with diligēce: yf any mā shew mercy, let hym do it with cherefulnesse. Lette loue be wyteout dissimulation, hate that whych is euell, and cleue vnto that which is good. Be kide one to another wyth brotherly lone. In gyuing honoure, go one before another. Be not slouthful in the busynes which ye haue in hande, be feruent in the spirite, apply your selues to the time, reioyce in hope, be pacient in tribulation, continue in prayer, distrybut vnto the necessite of the saintes be redy to harbour. Blesse thē which persecute you, blesse I saye and curse not, be mery wyth them that are mery, wepe also with them that wepe, be of lyke affectiō one towardes another. Be not hye mynded, but make your selues equall to them of the lewer sorte.

¶ The Gospell on the .ii. Sondaye after the octaues of the Epiphany. The .ii. chap. of John.

There was a mariage, in Cana a cyte of Galile, and the mother of Jesus was there, & Jesꝰ was called (& hys disciples) vnto the mariage, & whē the wyne fayled, the mother of Jesus sayth vnto hym. Thei haue no wine. Jesus saith vnto her Womā what haue I to do with the? myne houre is not yet come. His mother sayth vnto the ministers: what so euer he sayth vnto you, do it: And ther were standing there .vi. water pottes of stone, after the maner of the purifyeng of the Jewes, contayning .ii. or .iii. fyrkins a pece. Jesus said vnto them, fyll the water pottes wyth water. And they

fylled them vp to the brym, & he sayth vnto the: Drawe out now and beare vnto the gouernoure of the feest, & they bare it. Whan the ruler of the feest had tasted the water that was turned vnto wine, & knew not whence it was, but the ministers which drew the water knew, he called the bridegrom, & said vnto him. Euery man at the begynninge dothe set forth good wyne, and when men be dronke, then that wich is worse but thou hath kept the good wyne vntyll now. This begynnynge of myracles dyd Jesus in Cana of Galile, and shewed hys glorye, and hys disciples beleued on hym.

¶ The Epistle on the .iii. sonday after the octaues of the Epiphany. The .xii. chap. to the Romayns.

BRethren be not wyse in your own opinions. Recompense to no man euyll for euyll, prouyde afore hande thiges honest, not only before god, but also in the syght of al men. Yf it be possible, as muche as is in you, lyue peaceable wyth all men. Dearely beloued, auenge not your selues, but rather gyue place vnto wrathe, for it is wrytten. Vengeaunce is myne: I wyl reward saith the Lord. Therfore yf thyne enemy hunger fede him, yf he thurste, geue him drynke for in so doyng thou shalte heape coles of fyre on hys heade. Be not ouercome of euyll, but ouercome euyl wyth goodnesse.

¶ The Gospell on the .iii. Sondaye after the octaues of the Epiphany. Mathew. viii. chap.

WHan Jesus was come downe fro the mountayn muche people followed hym, and beholde, there came a leper, & worshypped him, sayeng: maister yf thou wylt thou canst make me clene. And Jesus put furth his hande, & touched him, sayeng: I wyll, be thou clene. And immediatly his leprosy was clensed, and Jesus sayd vnto hym. See thou tell noman, but go & shew thy selfe to the preist, and offer the gyfte (that Moyses com-

commaunded to be offred) for a wytnesse vnto them.
And whan Jesus was entred into Capernaum: there came vnto hym a Centurion, and besoughte hym, sayynge: Maister my seruaunt lyeth sycke at home of the palsie, and is greuously payned. And Jesus said: Whe I come vnto hym, I wyll heale hym. The Centurion answered, ond sayde: Syr I am not worthye, that thou shuldest come vnder my roofe, but speake the worde onely, and my seruaũt shalbe healed. For I also my selfe am a man subiect to the authorite of another, and haue soudyers vnder me. and I saye to thys man: Go and he goeth: and to another: come and he cometh, and to my seruaunt: do thys, and he doeth it. Whan Jesus herde these wordes, he merueyled and sayd to them that folowed hym. Verely I say vnto you, I haue not founde so great fayth in Israell. I say vnto you, that many shall come from the east & west, and shall rest with Abraham Isaac, and Jacob, in the kyngdome of heauen, but the chyldren of the kyngdome, shalbe caste oute into vtter darkenesse, there shalbe weppynge and gnasshynge of teeth. And Jesus sayd vntõ the Centuriõ: Go thy way and as thou beleuest, so be it vnto the: And his seruaũt was healed in the selfe same houre.

¶ The epistle on the.iiii. sond. after epip. Roma xii. B

Brethren, owe nothing to any mã, but thys that ye loue one another: for he that loueth another, hath fulfylled the law. For these cõmaundemẽtes: thou shalt not cõmyt aduoutry, thou shalte not kyll ỹ shalte steale, thou shalt not beare false witnes, thou shalte not lust and so furth (yf there be any other cõmaundemẽt) it is all cõprehended in this sayyng, namely: Loue thy neyghboure as thy selfe. Loue hurteth not hys neyghboure, therfore is loue the fulfyllyng of the lawe.

❧ The gospel on the.iiii. sonday after the octaues of the Epiphani. The.viii. chap. of Math. w. ¶

And

AND whā he entred into a shyp, his disciples folowed hym. And beholde there arose a great tempest in the sea, in so much that the shyp was couered wyth waues, but he was a slepe. And hys disciples came to hym & awoke him, saying: Mayster saue, we perysh. And he sayth vnto them: why are ye fearefull O ye of lytel faith? Then he arose and rebuked the wyndes and the Sea and there folowed a greate calme. But the men meruayled, sayinge: what maner of man is thys, that both wyndes and sea obey hym.

¶ The Epistle on the .v. sonday after the octaues of the Epiphany. The. iii. Chap. to the Collos. BRethren, nowe as electe of god, holy and welbeloued, put on tender mercy, kyndnes, humblenes of mynde, meknesse, longe suffrynge, forbearing one another, and forgyuyng one another, yf any man haue a quarell agaynst another, as Christ forgaue you, euen so do ye. Aboue all these tynges put on loue, whych is the bonde of perfytnesse, and the peace of God rule in your hartes, to the whych peace ye are called in one body, and se that ye be thankfull. Let the worde of Christ dwell in you pleuteously wyth all wysedom, teache and exhorte your awn selues in Psalmes and Hymnes, and spirituall songes, whych haue fauour wyth them, syngyng wyth grace in your hartes to the lord. And what so euer ye do (in worde or dede) do all in the name of the Lord Jesu, giuing thankes to god the father by hym.

¶ The Gospel on the .v. sonday after the octaues of the Epiphanie. The. xiii. chap. of Mathew. IEsus sayd vnto hys disciples: The kyngdō of heauen is lyke vnto a man whyche sowed good seed in his fylde, but while mē slept his enemy came, & sowed teares emonge the wheate, & went hys way. But whan the blade was sprong vp, and had brought furth frute, then

then appeared the tares also. So the seruauntes of the
householder came and sayde vnto hym: Syr dyddeste
not thou sowe good sede in the felde from whence then
hath it tares? He sayde vnto them: The enuyous man
hath done thys. The seruauntes sayd vnto hym. Wylt
thou then that we go, and wede them vp? But he sayd,
nay, lest whyle ye gather vp the tares, ye plucke vs also
the wheat with them, let both grow togyther vntyll the
haruest, and in time of haruest, I wyl say to the repers:
Gather ye fyrst the tares, and binde them togethet in sheues, to be brent, but gather the wheate in my barne.

¶ The Epistle on the sōday after wed. goeth out: called Septuagesima. The. i. epi. to the Cor. xi. Chap. C

BRethren, perceyue you not how that they whyche rūne in a course, rūne al yet but one receyueth the rewarde: so rūne, that ye may optaine. Euery mā that proueth maystryes absteyneth frō thynges, & they do it to obtayne a crowne that shall perysshe: but we to obtayne an euerlastyng crowne. I therfore so rūne not as at an vncertayne thinge, so fyght I not, as one that beateth the ayre: but I tame my body, & bryngе it into subiectiō, lest by any meanes it come to passe, that whē I haue preached to other, I my selfe shoulde be a caste away. Brethrē I wolde not that ye should be ignorāt how that our fathers were all vnder the cloude, and al passed thorowe the sea, and were al, Baptysed vnder Moses in the cloude, and in the sea, and dyd all eate of one spirituall meate, and dyd al drynke of one maner of spirituall drynke, & they dronke of that spirituall rocke that folowed them, whych rocke was Christ.

¶ The Gospel on the sonday after weddyng goeth out called Septuagesima. The. xx. chap. of math. I

ESus sayde vnto hys disciples: The kyngdome of Heauen is lyke vnto a man that is an housholder,

whyche went out earely in the moznyng to hyze labou-
rers into hys vyneyard: and whan the agrement was
made wyth the labourers foz a peny a daye, he sent the
into hys vyneyarde. And he went out about the thyzde
houre and sawe other standynge ydle in the market
place, and sayde vnto them: Go ye also into the vyne-
yarde, and what so euer is ryght, I wyl gyue you. And
they went theyr way. Agayn he went out about the syxt
and nynth houre, & dyd lykewise. And about ỹ eleuenth
houre he went out, & founde other standynge ydle and
sayd vnto them: why stand ye here al the day ydle? They
sayd vnto him: Bycause no man hath hyred vs. He sayd
vnto them: Go ye also into the vyneyard, & what soeuer
is ryght, that shal ye receyue. So whan eué was come
the lozde of the vyneyarde sayd vnto hys stewarde, Call
the labourers, & gyue thé their hyze, begynnyng at the
last vntyll the fyrst. And whã they dyd come that came
about the eleuent houre, they receiued euery mã a peny
But whã the fyrst came also, they supposed ỹ they shulde
haue receyued moze, and they lykewyse receyued euery
man a peny. And whã they had receyued it they murmu
red against the good mã of the house satyng: These last
haue wzought but one houre, and thou hast made thé
equall vnto vs, which haue bozne the burthé and heate
of the day. But he answered vnto one of thé, and sayd:
Frende, I do the no wzõge, dyddest thou not agre with
me foz a peny? Take that is thyne and go thy waye, I
wyll gyue vnto this last, as muche as to the. Is it not
lawful foz me to do as me lysteth wyth myne awne goo
des? is thyne eye euyll because I do good? so the laste
shall be the fyrst, and the fyrst shalbe the last, foz many
be called, but fewe are chosen.

¶ The Epistle on the Sonday of sexagesima. The
ii. epistle to the Cozinthians and the, xi chap.

Bzethzen

Brethrē, ye suffre fooles gladly, seyng that ye your selues are wyse, for ye suffer yf a mā bryng you in to bondage, yf a mā deuoure, yf a mā take, yf a mā exalte him selfe, yf a mā smyte you on the face. I speake as concernynge rebuke, as thoughe we had ben weake (in this behalfe) how be it, wherin soeuer any man dare be bolde, (I speake folyshly) I dare be bolde also. They are Ebrues, euen so am I. They are Israelites, euen so am I. They are the sede of Abraham euen so am I. They are the ministers of Christ, (I speake as a foole) I am more. In labours more aboundaunt, in strypes aboue measure, in prysons more plenteously, in deth oft. Of the Iewes fyue tymes receyued I, euery tyme .xl. strypes saue one. Thryse was I beaten wyth roddes, I was once stoned, I suffred thrise shypwrake. Night and day haue I ben in the depthe of the see, in iourneynge often, in ieoperdies of myne awne nation, in ieoperdies emonge the Heythen. In perils in cyties, in perils in wyldernesse, in perils in the sea, in perils emonge false brethren, in labour and trauayle, in watchyng often, in hunger, in thurste, in fastynges often, in colde and nakednes, beside the thynges whych outwardly happen vnto me, I am combred dayly and doo care for all congregatiōs. Who is weake and I am not weake? Who is offended, and I burne not? yf I must nedes boaste, I wyll boast of the thynges that concerne myne infyrmyties. The God and father of our lorde Iesus Christ whych is blessed for euermore, knoweth that I lye not.

The gospel on ỳ sōday of sexage. ỳ. viii. chap. of luke.

When much people were gathered together and were come to Iesu out of al cities, he spake by a similitude. The sower wēt out to sow his sede, & as he sowed, som fel by ỳ way side, & it was trodē vnder fote & the foules of the ayre deuoured it vp & som fel on

stones, and as soone as it was spronge vp, it wythered away, because it lacked moystnes: and some fell emong thornes, & the thornes sprong vp with it, and choked it. And some fell on good grounde, and spronge vp, and bare fruyte an hondrethe folde. And as he sayde these thinges, he cryed: He that hath eares to heare, lette him heare. And hys disciples asked him saying: What maner of similitude is thys. And he sayde: Vnto you it is giuẽ to know the secretes of the kyngdome of God, but to other in parables, that whan they se, they should not se: and whan they heare, they shoulde not vnderstande. The parable is thys: The sede is the worde of God, those that are beside the waye, are they that heare, and then cometh the deuyll, and taketh awaye the word out of theyr hartes, lest they shulde beleue, and be saued. They on the stones, are they which whan they heare, receyue the worde wyth ioye, and these haue no rootes, whych for a while beleue, and in tyme of temptatiõ go away. And that whyche fell emonge thornes, are they whyche whan they haue herde, go forth, and are choked wyth cares, and ryches & volupteouse lyuing, & bryng forth no fruyt. That whych fel in the good groũde are they, whych wyth a good & pure harte heare the worde and kepe it, and bryng forth fruyte thorowe pacience.

¶ The Epistle on the sonday of quinquagesima.

The. i. pistle to the Corinthians. the. xiii. Chap.

BRethren, though I speake with the tunges of me and of angels, and haue no loue, I am euen as a soundinge brasse, or as a tynklyng cymbale. And though I could prophecye, and vnderstode al secretes, and all knowlege, yea yf I haue al fayth so that I can moue mauntaynes out of their places & yet haue no loue I am nothynge. And though I bestowe al my goodes to fede the poore, and though I gyue my body euẽ that

I

I burned and yet haue no loue it profiteth me nothing
Loue suffreth longe and is courteous, loue enuieth not
loue doth not frowardly, swelleth not, dealeth not dis-
honestly, seketh not hyr awne, is not prouoked to anger
thynketh no euyll, reioyceth not in iniquitie. but reioy-
ceth in the truth, suffereth al thing, beleueth al thinges
hopeth all thynges, endureth all thinges. Though that
prophecienges faile, eyther tunges ceasse, or knowlege
vanysshe awaye, yet loue failleth neuer awaye, for oure
knowlege is vnperfite, and our prophecieng is vnper-
fite: but whan that whych is perfite is come, then that
whych is vnderfytt shalbe done awaye. Whan I was
a chylde I spake as a chylde, I vnderstode as a chylde
I ymagined as a chylde: but as soone as I was a mao
I put away al chyldishnesse, now we se in a glasse euen
in a darke speakynge, but than shall we se face to face.
Now I know vnperfytly: but than shall I know euen
as I am knowen, nowe abydeth fayth, hope, and loue,
euen these thre, but the cheefe of these is loue.

¶ The gospel on the sōday of quin. the .xviii. of luk. I
Esus toke vnto hym the .xii. and sayde vnto them:
Beholde we go vp to Ierusalem, and al shall be ful-
fylyed that is wrytten by the prophetes, of the son of
man: For he shall be delyuered vnto the Gentiles, and
shalbe mocked, and despytfull entreated, and spytten
on, and whan they haue scourged hym, they wyll putte
hym to death, and the thyrde day shall he ryse agayne.
And they vnderstode none of these thinges, & this say-
inge was hyd from them, so that they perceyued not the
thynges whych were spoken. And it came to passe, that
as he was come nye vnto Jeriho, a certayne blynde man
sate by the way syde beggynge: and whan he herde the
people passe by, he asked what it mente. And they sayde
vnto hym: that Jesus of Nazareth wēt by. and he cryed

saynge: Jesus thou sonne of Dauyd: haue mercye on me. And they whych went before rebuked hym: bycause he shuld holde his peace, but he cryed so much the more thou sonne of Dauid haue mercye on me. And Jesus stode styll and commaunded hym to be brought vnto hym, and whan he was come nere, he asked hym saying, what wylt ꝓ that I do vnto the? And he sayd, lorde ꝓ I may receyue my syght. And Jesus sayd vnto hym. Receyue thy syght: thy fayth hath saued the and immediatly he receiued his sight & folowed him praysing god, and all the people whā they saw it gaue laude to god.

¶ The epistle on Aschewēsday. The. ii chap. of Joel. ¶

OUre Lorde sayeth: Turne you vnto me with all your hartes, wyth fasting: weppng & murning, teare youre hartes: and not youre garmentes: turne you vnto the Lord your god, for he is gracyous and mercyfull, longe sufferyng and of great cōpassyon: and readye to pardon wyckednesse: then (no doubte) he also shall turne and forgyue, and after his chastenynge he shal let your increace remayne for meate and drynke offerynges vnto the lorde your god. Blow out the trō: pet in Syon, proclayme a fasting, call the congregacion: and gather the people to gyther, warne the congregatiō, gather the Elders bring the chyldre & suklinges togyther. Let the brydegrom come out, of hys chambre, and the bryde out of her parlour, let the preistes ꝓ. minister vnto the lord wepe betwene the porche & the aulter and say: Be fauourable o lorde be fauourable vnto thy people, let not thy herytage be brought to such cōfusiō: lest the Heythen be lordes therof, wherfore should they say emong the heithē, wher is now their god. Thā shal the lord be geloes ouerhis lād: & spare his people, ye the lord shal answere: & say vnto his people: Behold, I wyl sende you corne, wyne, and oyle, so that ye shall haue plen-

plenty of them, and I wyl no more gyue you ouer to be a reprofe emonge the Heythen.

¶ The gospel on ashwneisday, The.vi.cha.of mat. ¶

CHryst sayd vnto his disciples: whan ye fast be not sad as the ypocrytes are: for they disfygure theyr faces, that it may appeare vnto men how that thei fast. Verely I say vnto you, ẏ haue theyr rewarde. But thou whan thou fastest, anoynte thy heed, and wasshe thy face: that it appere not vnto men: howe that thou fastest, but vnto thy father which is in secrete, & thy father which seeth in secrete, shal reward the openly. Lay not vp for your selues treasure vpon earthe, where the rust and moth doth corrupte: and where theues breake through and steale, but lay vp for your treasures in heuen: where neyther ruste nor mothe doth corrupte, and where theues doo not breake thorowe, nor steale: For where your treasure is there wyll your harte be also.

¶ The Epistle on the fyrst sonday in lent. The second epistle to the Corinthyans.vi. A

BRethren we also as helpers exhort you that ye receyue not the grace of god in vaine, for he saith, I haue herde the in the tyme accepted, & in the daye of saluation haue I succured the. Behold, nowe is the accepted tyme, behold now is the daye of saluation let vs giue no occasyō of euyl, that in our office be founde no faut: but in all thynges let vs behaue our selues as the ministers of god: In much paciēce, in afflictiōs, in necessities, in anguishes, in stripes: in prisonmētes, in strifes in labours, in watchinges, in fasting, i purenesse, in knowelege, in lōge suffring, in kindnesse, in ẏ holy ghost, in loue vnfayned, in the wordes of truthe, in the power of god: by ẏ armoure of rightuousnes of ẏ right hāde & on the left, by honor & dishonour, by euyll report and good report, as deceyuers & yet true, as vnknowen

and

and yet knowen, as dyeng, & behold we lyue, as chastened, & not kylled, as sorowyng, and yet alwaye mery, as poore and yet make many ryche, as hauynge nothyng: and yet possessynge all chynges.

¶ The gospel on the. i. sōday in lent. the. iiii. Math. A

THen, Jesus was led away of the spirit in to wyldernesse, to be tempted of the deuyl. And whā he had fasted forty dayes and forty nyghtes: at the last he was anhungred. And whan the tempter came to hym, he sayd, Yf thou be the son of God, cōmaūde that these stones be made bread. But he answered & said: It is wrytten, man shal not lyue only by bread, but by euery word that procedeth out of the mouth of god. Then the deuyll taketh him vp into the holy cytie, and setteth hym on a pynnacle of the temple, and sayeth vnto hym, Yf thou be the sonne of god, cast thy selfe downe headlyng: for it is wryttē: He shall gyue hys angels charge ouer the, and with theyr handes they shal holde the vp leste at any tyme thou dasshe thy fote agaynst a stone. And Jesus sayde to hym: It is wrytten agayne: Thou shalt not tempte the Lorde thy god. Agayne the deuyll taketh hym vp into an excedynge hye mountayne, and sheweth him al the kingdomes of the world & the glory of thē. and sayeth vnto hym: All these wyll I gyue the, yf thou wylt fall downe and worshyp me. Then sayeth Jesus vnto hym: Auoyde Sathan, for it is wrytten: Thou shalte worshyppe the Lorde thy God, and hym onely shalt thou serue.

¶ The Epistle on the. ii. Sonday in lent. The fyrst epystle to the Thessalonians and fourth Chap. A

VUe beseche you brethē, & exhorte you by the lord Jesus, ẏ ye encrease more & more euē as ye haue receiued of vs how ye ought to walke & to please god: For ye knew what cōmaūeemētes we gaue you

by

by our lord Jesu Christ. For this is the wyl of god, euē your holynesse, that ye shuld abstayne from fornicatiō, and that euery one of you shuld know how to kepe his vessel in holynesse and honour: & not in the lust of concupicence, as doo the heithen, which know not god that no mā oppresse & defraude hys brother in bargaynynge, bycause that the lorde is the auenger of all such thynges, as we tolde you before and testyfyed, for God hath not called vs vnto vnclennesse, but vnto holinesse in Christe Jesus our Lorde.

¶ The gospel on .ii. sōday in lēt. the .xv. chap. Math C

IEsus wente thence and departed into the coastes of Tyry and Sydon. And behold a woman of Canaan whych came out of the same coastes, and cryed vnto hym, sayinge: Haue mercy on me (o Lorde) thou sonne of Dauid, my doughter is pyteously vexed wt a deuyl. But he answered her nothyng at all. And hys discyples came and besought hym, sayyng: Sende her awaye, for she cryeth after vs. He answered and sayde: I am not sent but vnto the lost shepe of the house of Israel. Thā she came and worshypped hym saying. Mayster, helpe me. He answered and sayde. It is not meate to take the chyldrēs bread, and to cast it to dogges. She answered and sayde: Truth Lord: Neuerthelesse the dogges eate of the crommes whiche fall from theyr maysters table. Then Jesus answered: and sayde vnto her: O womā great is thy fayth, be it vnto the euē as thou wylt. And hyr doughter was made whole euen at that same tyme

¶ The epistle on the .iii. sōday in lent. Ephesi. v. A

BRethren, be ye therfore folowers of God as dere hyldren: & walke in loue, euē as Christ loued vs; and gaue him selfe for vs, an offring & sacrifice of a swete sauyure to god, as for fornication and al vnclēnesse or couetousnesse let it not be ones named emonge

you as it becometh layntes, or fylthynesse, or foolish ta
kynge, or iestynge which are not comly, but rather gy-
uynge of thãkes. For this ye knowe that no whormõger
eyther vncleany person, or couetous person, which is a
worshyppet of ymages, hath anye inheritaũce in the
kyngdome of Christ and of god. Let no man decepue
you with vayne wordes, for bycause of such thyngs cõ
meth the wrath of god vpon the children of disobedience
Be not ye therfore copanions of them, ye were sometime
darkenes, but now are ye lyght in the Lorde, walke as
chyldren of lyght, for the fruyt of the spirit cõsysteth in
all goodnes ryghteousnes, and truth.

¶ The Gospell on the thyrde Sonday in lente
The. xi. Chapt. of Luke.

IEsus was castyng out of a deuyll, and the same was
dõme. And when he had cast out the deuyll, the dõme
spake. And the people wõdered: but some of the sayd:
He casteth out deuyls thorow Belzebub, the chefe of the
deuyls, and other tempted him, and requyred of hym a
sygne from heauen. But he knowynge their thoughtes,
sayd vnto them. Euery kyngdom deuyded against
it selfe, is desolate, and one house doth fall vpon an o-
ther. Yf Sathã also be diuided against hym selfe, how
shal his kyngdõ endure, bycause ye say, that I cast out
deuyls through Belzebub. Yf I by the helpe of Belze-
bub cast out deuyls, by whose helpe doo youre chyldren
caste them oute? Therfore shall they be youre iudges.
But yf I wyth the fynger of God caste oute deuyls, no
doute, the kyngdome of god is come vpon you. Whã a
strong man armed watcheth his house, the thinges that
he possesseth are in peace, but whã a stronger thã he co-
meth vpõ hym, & ouercõmeth him, he taketh frõ him all
his harneys, wherin he trusted, & deuyded his goodes.
He that is not with me is against me, and he that ga-

thered

thered not with me: scattereth abrod. Whā the vncleue spirite is gone out of a man, he walketh throughe drye places, sekyng rest: and whan he fyndeth none, he sayth I wyll returne agayne vnto my house, whence I came out: and whā he commeth, he fyndeth it swept and garnyshed, than goeth he and taketh to him seuē other spirites, whorse thā hym selfe, and they enter in, and dwel there, and the ende of that man is worse than the beginnyng. And it fortuned that as he spake these thinges, a certayne woman of the company lift vp hyr voyce, and sayde vnto hym, Happy is the wōbe that bare the, and the papes which gaue thei sucke, But he said: Ye happy are they that heare the worde of god, and kepe it.

The pistle on midlēt sōday. the. iiii. chap. to ꝑ Gala: C

BRethren it is wrytten, that Abrahā had. ii. sonnes the one by a bondemayde, the other by a fre womā ye & he which was borne of the bonde womā was borne after the sleshe: but he whiche was of the fre woman, was borne by promyse: which thinges are spoken of an allegory. For these are two Testamentes, the one from the mount Sina, which gendreth vnto bondage, whyche is Agar, for mounte Sina is Agar in Arabis, and bordereth vpon the cytie, whiche is now called Ierusalem, and is in bondage with her chyldrē. But Ierusalem whyche is aboue is free, whyche is mother of vs all. For it is wrytten: Reyoyce thou baren that bareste no chylrē, breake forthe, and crye thou that trauaylest not: for the desolate hathe manye mo chyldren than she whych hath an husband. Brethren we are after Isaac the chyldren of promyse, but as than he that was borne after the sleshe, persecute the hym that was borne after the spyrite: euē so it is now. Neuerthelesse, wath sayeth the scripture: Putte awaye the bonde woman, and hyr sonne: for the sonne of the bond womā shal not be heyre

wyth the sonne of the fre woman. So then brethren we are not chyldrē of the boud womā, but of the fre womā.

The gospel on midlēt sōday. the. vi. cha. of John, A Jesus went his way ouer the sea of Galile, whiche is the sea of Tiberias, and a greate multitude folowed him bycause they saw his miracles, which he dyd on the that were diseased. And Jesus wēt vp into a mountayne and therē he sate with his disciples, and Easter a feast of the Jewes was nye: whē Jesus thē lift vp his eyes & saw a great cōpany come vnto hym, he sayd vnto Philip: whence shall we bye breade that these maye eate? This he sayde to proue him for he hym selfe knew what hē wold do, Philip answerēd him. Two hūdreth peny worth of breade are not sufficient for them, that euery mā may take a litle. One of his disciples: Andrew Simō Peters brother said vnto him: Therē is a ladde here, which hath fyue barly loues, and two fyshes: but what is that among so many? And Jesus sayd: Make the people sytte downe. There was much grasse in that place: so the mē sate down, in nomber about fyue thousand. And Jesus toke the bread, and when he had gyuē thankes, he gaue to the disciples: and the disciples to them that were sette downe. And lykewyse of the fyshes as much as they wold. When they had eatē ynough, he sayeth vnto his disciples. Gather vp the broken meate whych remayneth, that nothyngē be lost. And they gathered it togither and fylled. xii. baskets with the brokē meate: of the fyue barly loues, which broken meate remayned vnto thē that had eaten. Then those men whē they had sene the myracle that Jesus dyd, sayde: This is of truthe the same Prophete that shoulde come into the worlde.

¶ The Pistle on passion Sonday. The. ix. Chapter to the Hebrues. ¶

Brethren

Brethren, Christ beyng an hye preist of good thynges to come: came by a greater & more perfite tabernacle not made with handes, that is to say: not of thys buyldyng, neyther by the bloude of goates and calues: but by hys owne bloude he entred in once in to the holy place: and founde eternall redemption. For yf the bloud of oxen & of goates, and the ashes of a yonge cowe whan it was sprenckled, purifyeth the vnclene, as touchyng the purifyeng of the flesshe. How much more shall the bloude of Christe (whyche thorow the eternall spirit offred him self without spot to god) pourge your consciences fro dead workes, for to serue the lyuinge god? And for this cause is he the mediatour of the new testament, that thorow death which chaunced for the redepcion of those transgressyons that were vnder the fyrste testament, they which are called myght receiue the promyse of eternall inheritaunce.

¶ The gospel on passio sonday. the. viii. cha. of John. Iesus sayde vnto the company of the Iewes and the hye preistes: which of you rebuketh me of synne? yf I saye the truth, why do not ye beleue me? He that is of god, heareth goddes worde, ye therfore heare them not, bycause ye are not of god. Then answered the Iewes, and sayd vnto him: Say we not well y thou art a Samaritane, and hast the deuell? Iesus answered, I haue not the deuyll, but I honour my father, and ye haue dishonoured me. I seke not myne owne prayse, ther is one that seketh and iudgeth. Verely verely I say vnto you yf a man kepe my sayeng, he shall neuer se deth. Then sayd the Iewes vnto him: Now know we that thou hast the deuyll. Abraham is dead, and the prophetes, and thou sayest yf a man kepe my sayeng, he shal neuer tayst of death. Art thou greater then our father Abraham, which is dead, and the prophetes are dead? Whome

makest thou thy selfe? Jesus answered: yf I honour my selfe, my honour is nothyng, it is my father that honoreth me, whych ye saye, is your god and yet haue ye not knowen hym, but I know him: and yf I saye I knowe hym not, I shall be a lyer, lyke vnto you. But I knowe hym, and kepe hys saynge, your father Abraham was glad to se my day, and saw it, and reioyced. Then sayde the Jewes vnto him: Thou art not yet fyfty yeare old, and hast thou sene Abraham? Jesus sayde vnto them: Verely verely I say vnto you: yer Abraham was borne I am. Then toke they vp stones to cast at him: but Jesus hyd hym selfe, and went out of the temple.

The pistle on palme sōday, the. ii. chap. to ỳ Philip.

BRethrē, let the same mynde be in you, that was also in Christ Jesu, which whan he was in the shape of god though it not robbery to be equal with god Neuertheless, he made hym selfe of no reputation, takyng on him the shape of a seruaunte, and became lyke vnto men, and was founde in his apparel as a man: he humbled him selfe and became obedient vnto the death euen the death of the crosse: wherfore god also had exalted him on hye, and gyuen hym a name which is aboue all names, that in the name of Jesus euery knee shuld bowe, bothe of thynges in heauen, & thynges in earthe, and thynges vnder the earth, and that al tunges shuld confesse, that Jesus Christ is the lorde vnto the prayse of god the father.

The passiō on palme sōday. the. xxvi. cha. of Mat.

JEsus said vnto his disciples: ye know that after two dayes shalbe Easter, & the son of man shalbe deliuered ouer to be crucified. Then assembled together the chefe preistes, & the scribes, and the elders of the people vnto the palays of the hygh preist, whyche was called Caiphas, & helde a coūsel that they myght take Jesus by

by subtilite, and kyll hym, but they sayd: Not on the holy daye, lest there be any vprour amonge the people. When Jesus was in Bethanye in the house of Simon the liper, there came vnto hym a woman hauing an alabaster boxe of precious oyntment, and poured it on his head as he sate at the bourd. When his disciples sawe it they had indignacio, sayeng What neded this wayst this oyntment myght haue ben wel sold, & gyuen to the poore. When Jesus vnderstod that, he sayd to the, why trouble ye the woman, she hath wrought a good worke vpon me, for ye haue poore folke alwayes with you, but me shall ye not haue alwayes. And in that she cast this oyntement on my body, she dyd it to burye me withal. Verely I say vnto you, where so euer this gospel shalbe preched throughout al ye world, there shal also this that she hath don, be tolde for a memoryall of her. The one of the twelue called Judas Iscarioth, went vnto the chefe prestes, and sayde: what wyll ye geue me and I wyl deliuer hym vnto you. And they appoynted vnto hym thyrty peses of syluer: and fro that tyme he sought opportunite to betraye hym. The fyrst dayof swete bread the disciples cam to Jesus, sayenge vnto hym, where wylt thou that we prepare for the, to eate the Paschall lambe. And he said: Go into ye cite vnto such a man, & say vnto him. The mayster sayth my time is at hande. I wyl kepe myne Easter at thy house with my dysciples. And the disciples dyd as Jesus had appoynted the, & made ready the Easter lambe. When ye euen was com, he sate downe with the twelue. And as they dyd eate he sayde, Verely I saye vnto you, that one of you shal betray me And they were exceadynge sorowfulle, and began euery one of the to say vnto him: Is it I lorde. He answered & sayde, He that dippeth his hande with me in the dysshe, the same shal betraye me. The sonne of man goeth as it is

wryten of hym, but wo be to that man by whome the son ne of man shalbe betrayde: It hadde ben good for that man, yf he had neuer ben borne. Than Judas which he trayed hym, answered and sayd: Mayster, it is I? he sayde to hym, thou hast sayd. As they dydde eate, Jesus toke breade, and gaue thankes, breake it, and gaue it to the disciples, & sayd: Take, eate, this is my body. And he toke the cup and thanked, and gaue it them, saying Drynke of it euery on, for this is my bloud of the new testament, that shall be shed for many, for the remyssion of synnes: I say vnto you: I wyl not drynke hence forth of this fruyte of the vynetree, vntyll that day when I shall drynke it newe with you in my fathers kyngdom And when they had said grace, they went out into mount Oliuete. Then saide Jesus vnto them: All ye shall be offended by me this nyght, For it is wryten: I wyl smyte the shepeherde, and the shepe of the flocke shalbe scattered abrode. But after I am ryssen agayne, I wyll go before you into Galile, Peter answered and sayde vnto hym: Though all men be offended by the, yet wyll I neuer be offended. Jesus sayd vnto hym: Verely I say vnto the, that this same nyght before the cocke crow, thou shalt denye me thryse. Peter sayd vnto hym: Yf I shuld dye with the, yet wyl I not deny the. Likewyse also sayde all the dysciples. Then came Jesus with them vnto a ferme place, which is called Gethsemane, & said vnto the disciples: Sytte here, whyle I go and praye yonder. And he toke with him Peter, & the two sonnes of zebede, & began to ware sorowful, and heuy. Then sayd Jesus vnto them my soule is heuy euen vnto the deth, tary ye here and watche with me. And he went a lytle farther, & fell flat on his face & prayed sayeng: O my father, yf it be possyble let this cuppe passe fro me, neuertheless not as I wyl but as thou wylte. And he came vnto the disciples, and

founde

wunde them a slepe, and sayde to Peter, What? couldē
ye not watche with me on houre? watche and pray, that
ye entre not into temptation. The spirite is wyllynge,
but the flesche is weake. He wente away once agayn, and
prayed, saynge: O my father, yf this cup may not passe
away fro me, excepte I drynke of it, thy wyl be fulfilled
and he came and founde them a slepe agayne, for theyr
eyes were heuy, and he left them and went agayne, and
prayed the thyrde tyme, saying the same wordes: Then
came he to his disciples, and sayd vnto them: Slepe on
now and take your reste, beholde, the houre is at hande
and the sonne of man shalbe betrayed into the handes
of synners. Ryse let vs be goyng, behold, he is at hand
that doth betray me. Whyle he yet spake, lo Judas one
of the .xii. came, & with him a great multitude, w̄ swar-
des and staues, sent frō the chefe prestes & elders of the
people. But he that betrayed him had gyuē thē a tokē.
saying. Who soeuer I kysse, that same is he, holde him
fast. And forth with all he came to Jesus, & sayd: Hayle
mayster, and kyssed hym. And Jesus sayde vnto hym:
Frende wherfore arte thou come? Then came they, and
layde handes on Jesus, and toke hym. And behold, one
of them which were with Jesus, stretched out his hand
and drew his swearde, and stroke a seruaunt of the hye
prest, and smote of his eare. Then said Jesus vnto hym
Put vp thy sweard into his sheeth, for al that lay hand
on the swearde shal perishe with the sweard. Thinkest
thou that I can not now pray to my father, and he shal
gyue me euen now mo then .xii. legions of angels. But
how then should the scriptures be fulfilled? for so must
it be. The same tyme sayde Jesus to the multitude, ye
be come out as it were vnto a theefe, with swardes and
staues for to take me. I sate dayly teachyng in the tē-
ple emong you, & ye toke me not. Al this was done that

the scriptures of ỹ prophetes myght be fulfilled. Then
al ỹ disciples forsoke him, & fled: And they toke Jesus,
& ledde him to Caypphas ỹ hye preest, where the scribes
and the elders were assembled. And Peter folowed him
a farre of, vnto the hye pristes place, and wente & sate
with the seruauntes, to se the ende. The chefe prestes &
the elders, and all the counsell: sought false wytnesse a
gaynst Jesus, for to put him to death, but found none,
in so muche, that when many false wytnesses came, yet
founde they none. At the last came two false wytnesses
and sayde: This felowe sayd, I can destroye the temple
of god and buylde it agayne in .iii. dayes: And the chefe
preest arose and sayd vnto him. Answerest thou nothing
Howe is it that these beare wytnesse agaynst the? But
Jesus helde his peace. And the chefe prieste answered, &
sayde to hym I charge the in the name of the lyuynge
god: that thou tell vs whether thou be Christ the sonne
of god. Jesus sayde to him. Thou haste sayd. Neuerthe
les I say vnto you: here after shal ye se ỹ sonne of man
syttynge on the ryght hande of power, and come in the
cloudes of the skye. Then the hye preest rent his clothes
sayinge: He hath spoken blasphemy, what nede we any
mo witnesses. Beholde, now ye haue harde his blasphe
my, what thynke ye? They answered and sayde: He is
worthy to dye. Then spitted they in his face, and buffet
ted hym with fistes. And other smote him w̄ the paulme
of theyr handes on the face, saying, Tel vs thou Christ
who is he that smote the? Peter sate without in the pa-
layes, and a damsell came to him, sayinge: Thou also
wast with Jesus of Galile. But he denyed before them
al, saying: I wote not what thou sayest. When he was
gone out into the porche an other wenche saw him, and
said vnto thē that were ther: This felow was also with
Jesus of Nazareth. And agayn he denyeth with an othe
that

that he knew not the man. And after a whyle came vn-
to hym, they that stode by, and sayd vnto Peter: Sure
ly thou art euen one of thē, for thy speke bewrayeth the.
Then began he to curse and to sweare, that he knew not
the man, and immediatly the cocke crew. And Peter re-
membred the wordes of Jesu, whyche sayde vnto hym
Before the cocke crowe, thou shalt deny me thryse, and
went out at the doers, and wept bitterly. Whē the mor-
nyng was come, all the cheke preistes and the elders of
the people, helde a counsel agaynst Jesu, to put him to
death, and brought him bounde, and deliuered him vn-
to Poncius Pilate the debite. Then Judas which be-
trayed hym, saw that she was condempned, he repented
him selfe, and brought agayn: the .xxx. plates of syluer
to to hye preistes and elders, saying: I haue synned, be
trayenge the innocent bloude. And they sayde, what is
that to vs, se thou to that. And he cast down the syluer
plates in the temple and departed, and went and honge
him selfe, and the cheke prestes toke the siluer plates and
sayde: It is not laufull for to put thē into the treasure,
because it is the pryse of bloud. And they toke counsell
and bought wyth them a potters felde, to bury straun-
gers in, wherfore the felde is called the felde of bloude
vnto this daye. Then was fulfylled that whyche was
spoken by Jeremy the prophete, saying. And they toke
xxx. syluer plates the pryce of hym that was valued.
whom they bought of the childrē of Israel, & thet gaue
thē for the potters felde: as the lord appointed me. Jes⁹
stode before ȳ debite, & the debite axed him, saying: Art
ȳ the king of ȳ Jeues. Jesus said vnto him. Thou saist
And whā he was accused of the cheke prestes & elders he
answered nothing. Thē said Pilate vnto him: Hearest
thou not how many thinges thei lay against ȳ. And he ā-
swered to hi neuer a word, in somuch ȳ the debite merue

led greatly. At that feest the debyte was wonte tu deliuer vnto the people a pryſoner: whom they wold deſyre. He had thā a notable pryſoner called Barrabas, & whē they were gathered togyther. Pilate ſayde vnto them: Whether wyl ye þ I giue louſe vnto you Barrabas, or Jeſus whych is called Chriſt: For he knewe well, that for enuy they had deliuered him. Whā he was ſet down to gyue iudgement: his wyfe ſent to hym ſayeng: Haue thou nothyng to do wyth that iuſt man: for I haue ſuffred many thinges thys daye in a dreame aboute hym. But the cheefe preſtes and elders had perſuaded the people that they ſhould aſke Barrabas, and ſhuld deſtroy Jeſus. Then the debite anſwered, and ſayd vnto them whether of the twayn wyl ye that I loſe vnto you? And they ſayd, Barrabas. Pilate ſayd vnto thē, what ſhall I do then with Jeſus whych is called Chriſt? They all ſayd vnto him. Let him be crucified. Then ſayd the debite: what euyll hath he done? And they cryed the more ſayinge: Let hym be crucyfyed. When Pilate ſaw that he preuayled nothynge: but that more buſyneſſe was made: he toke water, and waſhed his handes before the people, ſaying: I am innocente of the bloud of this iuſt perſon: and that ye ſhall ſe. Then anſwered all the people, and ſayd: Hys bloud be on vs, and on our children. Than let he Barrabas louſe vnto them, and ſcourged Jeſus, and deliuered hym to be crucyfyed. Than the ſoudyours of the debite, toke Jeſus into the commune hall, and gathered vnto hym all the compony: and they ſtrypped him, and put on him a purpule robe, and plated a crowne of thornes, and put vpon his head: and a rede in his right hand: & bowed theyr knees before hem and mocked him, ſaying: Hayle kynge of the Jwes: & ſpytted vpon hym, and toke the rede and ſmote hym on the heed: And whā they had mocked him thei toke the robe

of

of him agayn, and put his own rayment on hym, and led him away to crucifie him. And as they came oute, they found a man of Cyren, named Symon, hym they compelled to bare his crosse. And when they came vnto the place called Golgatha, that is to saye, a place of deade mens sculles: they gaue him vineger to drinke, medled with gall: and when he had tasted therof he wolde not drinke, whē they had crucified him they parted his garmentes: and dyd cast lottes, to fulfyll that was spoken by the prophete. They deuided my garmētes emōg thē and vpō my vesture dyd they cast lottes. And they sate & watched him there, and they sette vp ouer hys heed, the cause of his death written. This is Jesus the kyng of the Jwes: And there were two theues crucifyed with hym, one on the ryght hande, and an other on the lefte. They that passed by reuiled him wagging their hedes and saying. Thou that destroyest the tēple of god: and buyldest it in .iii. dayes, saue thy self. Yf thou be the son of god, come down frō the crosse. Likewise also the hye preistes mockyng hym with the scribes and elders said He saued other, hym selfe he can not saue. Yf he be the kynge of Jsraell, lette hym nowe come downe from the crosse, and we wyll beleue him: He trusteth in God, let him deliuer him now, yf he wyll haue him: For he sayd I am the son of god. That same also the theues whych were crucified with him cast in his teeth. Frō the syxte houre was there darkenes ouer all the lande vntyll the nynth houre. And aboute the nynth houre, Jesus cryed with a loude voyce, saying: Eli Eli Lamasabathany: That is to say: My god, my god, why hast thou forsake me. Some of them that stode there, whē they herd that sayd: This man called for Helias, and strayte way one of them ran and toke a spōge, and fylled it full of vinegre, and put it on a rede, and gaue him to drynke, other

sayd: Let be, let vs se whether Helias wyl cõme and de
lyuer him. Jesus cryed agayn wyth a loude voyce, and
yelded vp the ghost. And beholde, the vayle of the tẽple
dyd rent in twayne, from the toppe to the bottom, & the
earth dyd quake, & the stones dyd rent, and graues dyd
open, and the bodies of many saintes which slept, arose
and came out of their graues after his resurrectiõ, and
came into the holy cytie, and appeared vnto many, whẽ
the Centurion and they that were with him watchinge
Jesus, saw the earth quake, and those thinges whyche
happened, they feared greatly, saying Of a surety this
was the son of God. And womẽ were there beholdynge
hym a farre of, which folowed Jesus frõ Galile, mi-
nistryng vnto him, emonge whiche was Mary Magda-
lene, & Mary the mother of James and Joses, and the
mother of zebedees chyldren. When the euen was come
there came a ryche man of Aromathia named Joseph,
which also was Jesus disciple, he wẽt to Pilate, & beg-
ged the body of Jesus. Thẽ Pilate cõmaunded the bo-
dy to be delyuered. And Joseph toke the body, & wrap-
ped it in a clene lynnen cloth, and put it in his new tõbe
which he hadde hewen out euen in the rocke, and rolled
a great stone at the doze of the sepulchre, and departed.
And ther was Mary Magdalene and the other Mary
syttynge ouer agaynst the sepulchre.

¶ The Gospell on Palme Monday.

THe next day that foloweth the day of preparing,
the hye prestes & phariseis gat thẽ selues to Pi-
late, & sayd: Syr we remẽber, that thys decepuer
said whyle he was yet a liue. After. iii. dayes. I wyl a-
ryse again. Cõmaũde therfore þ sepulchre be made sure
vntyl the third day, lest peraduẽture his disciples come
and steale him away, and say vnto the people: He is ry-
sen from deth. And the last errour shalbe worse thã the

fyrst

syrst Pilate sayde vnto thē: Take watchemen, go and make it as sure as ye can. And they went and made the sepulchre sure with watchemen, and sealed the stone.

¶ The Pistle on easter day. the pistle to the Cor. v. C

BRethren purge the old leuen that ye may be newe dow, as ye are swet breade. For Christ our Easter lambe is offred vp for vs. Therfore lette vs kepe holy day: not wyth olde leuen, neyther wyth the leuē of maliciousnes and wickednesse, but with the swet bread of purenesse and truthe.

¶ The gospel on easter day. the. xvi. chap. of Math. A

MAry Magdalene: & Mary Jacoby & Salome, bought swet odours, that they might come and anoynte Jes⁹. And early in the mornyng ẏ first day of the sabboth day, they came to the sepulchre, whā the sunne was rysen: & they sayde one to another. Who shal rolle vs away the stone from the dore of the sepulchre: And whan they loked, they saw how the stone was rolled away, for it was a very great one. And they wēt tot he sepulchre: & saw a yonge mā syttyng on the right syde clothed in a longe whyte garment. And they were abasshed. And he sayd vnto thē. Be not afrayde, ye seke Jesus of Nazareth, which was crucified. He is rysē, he is not here, behold the place where they put him, but go your way: & tell his disciples, & Peter, he wyl go before you into Galile, ther shal ye se him: as he said vnto you

¶ The Pistle on the mōday in easter weke. The. x. Chapter of the Actes of the Apostles. F

PEter stode vp emong the people & sayd vnto them: Ye knowe well that Jesus Christe was preached through al Jury & began in Galile after the baptyme which John preached, how god had anoynted Jesus of Nazareth with the holy ghoste and wyth power whych Jesus went about doynge good: and healynge al that were oppressed of the deuyls. For god was with

hym: and we ar wytnesses of all thinges whych he dyd in the lande of the Jewes: and at Jerusalem, whome they slewe and honge on a tree, hym God rayled vp the thyrde daye and shewed hym openly, not to all the people, but vnto his wytnesse chosen before of god for the same intente whiche ate and dranke wyth hym, after he rose from death. And he cõmaunded vs to preach vnto the people, and testifye that it is he that is ordeyned of god to be a iudge of quycke and dead: To hym geue al the prophetes wytnesse, that thorow his name, shall receyue remyssion of synnes all that beleue in hym.

The gospel on ỹ mõday in :aster weke. the. xxiiii. of Lu

TWo of the disciples of Jesus wẽt that same day to a castel: which was from Jerusalẽ aboute. lx. forlonges, called Emaus, & thei talked togither all these thinges that had happened. And it chaunched as they cõmuned togyther: & reasoned that Jesus hym selfe drew nere, and wẽt wyth them: but theyr eyes holden that they shulde not knowe hym. And he sayde vnto them, what maner of communications ar these: that ye haue one to another as ye walke: & are sad: And the one of them named Cleophas, answered and sayd vnto hym. Art thou only a straunger in Jerusalem: and hast not knowen the thynges which haue chaũced therin in these dayes. He sayde vnt o them, what thynges: And they sayd vnto him: Of Jesus of Nazareth: which was a prophet mighty in dede and worde, before god and al the people. And how the hye preistes and our rulers delyuered him to be condempned to death, & haue crucyfyed hym, but we trusted that it had bene he that shuld haue redemed Israell. And as touchyng all these thynges, to day is euen the thyrde day that they were done. Yea and certayne woman also of our cõpany made vs astonyed which came early vnto the sepulchre, & found

not

not his bodye & came saynge: that they had sene a vi-
syno of aungels, which sayde that he was alyue. And cer-
tayn of them which were with vs, went theyr way to the
sepulchre: and founde it euen so as the woman had said
but him they sawe not. And he said vnto them: O fooles
and slowe of harte to beleue all that the prophetes haue
spoken? Ought not Christe to haue suffred al these thin
ges. & to entre into his glory: And he began at Moses
and at al the Prophetes, and interpreted vnto them in
al scriptures, which were writtē of him. And they drew
nye vnto the castel whych they went to, and he made as
though he wolde haue gone further. But they cōstray-
ned hym saying: Abyde wyth vs, for it draweth towar-
des nyght, and the daye is farre past: d. And he went in
to tary wyth thē. And it came to passe as he sat at meat
wyth them, he toke breade, blessed it, brake and gaue to
them, and theyr eyes were opened, and they knewe hym
and vanished out of theyr sight. And they said betwen
thē selues: Dyd not our hartes burne within vs: while
he talked wyth vs by the waye, and opened to vs the
scriptures. And they rose vp the same houre, and retur-
ned agayne to Jerusalem: and found the eleuen gathe-
red togither: and them that were wyth them, sayinge:
The Lorde is rysen in dede, and hath appeared to Sy-
mō. And they tolde what thynges were done in the way
and how they knew hym in breakynge of breade.

¶ The Pistle on tewysday in the easter wek. The
xiii. chapter of the Actes of the Apostles. ¶

PAule stode vp and beckened with the hande for si-
lence, and saide: Ye men & brethren chyldren of the
generatiō of Abrahā. And whosoeuer emong yow
feareth god, to you is this worde of saluation sent. The
enhabiters of Jerusalē, and theyr rulers, because they
knewe hym not, nor yet the voyces of the Prophetes:

which are redde euery Sabboth day: they haue fulfyl
led them in condemnynge hym. And whan they foūd no
cause of deth in him, yet desyred they Pylate to kyl him
And whan they had fulfylled al thynges that were writ
ten of hym they toke him downe from the tree, and put
hym in a sepulchre. But God rayled him agayne from
death: & he was sene many dayes of them, which came
with hym from Galile to Jerusalem, which are his wit
nesses vnto the people: And we declare vnto you: howe
that the promyse made vnto the fathers god hath ful-
fylled vnto theyr chyldren: euen vnto vs: in that he ray
sed vp Jesus agayne.

The gospel on tewisday in easter weke, the .xxiiii. chap.

JEsus him selfe stode in the myddes of his disciples, &
sayeth vnto the. Peace be vnto you, it is I, feare not
but they were abasshed and afrayed, and supposed
that they had seene a spyrete. And he said vnto them: why
are ye troubled & why do thoughts arise in your harts
behold my handes and my fete that I am the self same:
handle me, & se, for a spyrete hath no flesche & bones, as ye
se me haue. And whan he had thus spoke, he shewed the
his handes & his fete. And whyle they yet beleued not
for ioye, and wondred, he said vnto them: Haue ye here
any meate? And they gaue hym a peace of broyld fysshe:
and of an honycombe. And he toke it: and dyd eate be-
fore them: and he sayd vnto them: These are the wordes
whyche I spake vnto you whyle I was yet with you: y
all must be fulfylled: whyche were written of me in the
law of Moses: & in the pphetes, & in y psalmes. Thus
opened he their wyttes, that they myght vnderstād the
scriptures, and sayd vnto the. Thus it is wrytten, and
thus it behoueth Christ to suffer & to ryse agayn from
deth the thyrd day. And that repentaūce & remyssion of
sinnes shuld be preached in his name emong al natiōs

The

¶ The pistle on the wensday in Easter weke the iii. Chap. of the Actes of the apostles

PEter openyng his mouth sayd: Ye men of Israell, and al ye that feare god, heare: the god of Abraham Isaac, & Jacob, the god of our fathers hath glorysted his son Jesus, whome ye betrayed & denyed in the presence of Pilate whan he had iudgeth him to be loused, but ye denyed the holy and iust, & desyred a murtherer to be gyuen you, & kylled the lord of lyfe whom god hath rayseth from death, of the whych we ar witnesses. And now brethrē, I know that throw ignorauce ye dyd it as dyd also your heades. But god which shewed before by the mouth of al his pphetes, how ỹ Christ shuld suffre hath thus wise fulfilled. Repente you therfore, & conuerte that your synnes may be done away.

The gospel on the wensday in easter weke. John. xxi. A.

AFterwarde dyd Jesus shew him selfe agayne at the sea of Tiberias, & on this wise shewed he him selfe: Ther were togither Simō Peter and Thomas, whiche is called Didimus, and Nathanel of Cana in Galile, and the sonnes of Zebedei, & two other of his disciples. Simon Peter sayd vnto thē: I wyl go a fyshynge. They sayd vnto him: we also wyll go wyth the. They wente theyr waye, and entred into a shyppe straycht waye, and that nyght caughte they nothynge, but whan the morynge was nowe come, Jesus stoode on the shore. Neuertheles the disciples knewe not that it was Jesus, Jesus sayethe vnto them: Syrs haue ye any meate. They answered him. No. And he sayth vnto them: Cast out the nette on the ryght syde of the shyppe and ye shal fynde. They cast out therfore, & anone they were not able to drawe it for the multytude of fyshes. Thā sayd the disciple (whom Jesus loued) vnto Peter: It is the lord, whan Simō Peter herde that it was the

Lorde, he gyrded his mantell to hym, for he was naked and sprange into the sea. The other disciples came by shyp, for they were not farre from lande, but as it were two hundreth cubites, and they drew the net with fishes. As soone then as they were comme to lande, they sawe whote coles, and fyshes layd theron, and breade. Jesus sayeth vnto them: Bryng of the fyshes whyche ye haue nowe caught: Symon Peter stepped forthe, and drewe the nette to lande, full of great fishes, an hundreth and liii. And for al there were so many, yet was not the nete broken. Jesus sayeth vnto them: Come and dyne. And none of the disciples durste axe hym: what art thou? for they knew that it was the Lorde. Jesus than came and toke breade, and gaue the, and dyshe lykewyse. Thys is now the thyrde tyme that Jesus appeared to his disciples, after that he was ryssen agayn from death.

¶ The pistle on the .i. sōday after easter day, called low sonday. The first pistle of Johñ the .v. cha.

MOst deare beloued brethren, al that is borne of god ouercōmeth ꝑ worlde: and this the victory that ouercōmeth the worlde, euen our faith who is that ouercommeth the worlde, but he which beleueth that Jesus is the son of god. Thys Jesus Christe is he that came by water and bloude not by water onely, but by water and bloude. And it is the spirite that beareth wytnesse, bycause the spirite is truthe, for there are thre whych bare recorde in heauen: the father, the word, and the holy ghost, and these thre are one: and there are thre which bare recorde in earth, the spyrite, and water, and bloud, and these are one, and yf we receyue the wytnesse of men, the wytnesse of god is greater. For thys is the wytnesse of god that is greater, whyche he testifyeth of hys sonne. He that beleueth on the sonne of God, hathe the wytnesse in hym selfe.

The

¶ The Golpel on the.i.ſonday after eaſter day, cal
led low ſonday.the.xx.chap.of John. ¶

THe ſame day at night, which was the firſt day of the Sabbothes, whā the doꝛes were ſhut where the dyſciples were aſſēbled togetheꝛ foꝛ feare of the Je ues, came Jeſus and ſtode in the myddes, & ſayd vnto them: Peace be vnto you. And whan he hadde ſo ſayde: he ſhewed vnto them hys handes and hys ſyde. Then were the diſciples glad, when they ſaw the Loꝛd. Than ſayde Jeſus to them agayn: Peace be vnto you As my father ſente me, euen ſo ſende I you alſo. And whan he hadde ſayde thoſe woꝛdes, he bꝛethed on them and ſayde vnto them. Receyue the holye ghoſt. Who ſo euer ſynnes ye remyt, they are remitted vnto them: and who ſo euers ſynne ye retayne, they are retayned. But Thomas one of the twelue, which is called Didimus, was not with thē whan Jeſus came, the other diſciples therfoꝛe ſayd vnto hym: we haue ſene the Loꝛd. But he ſayd vnto them: Except I ſe in his handes the pꝛynte of the nayles, and putte my finger into the pꝛynt of the nayles, and thꝛuſt my hand into his ſyde I wyll not be leue. And after. viii. dayes agayne, hys dyſciples were within, & Thomas with them. Than came Jeſus whā the doꝛes were ſhut & ſtode in the myddes & ſayd: peace be vnto you: After that ſayd he to Thomas: Bꝛyng thy fynger hyther and ſe my handes, and reache hyther thy hande and thꝛuſte it into my ſyde, and be not faythleſſe but beleuyng. Thomas anſwered and ſayde vnto hym My Loꝛd and my god. Jeſus ſayd vnto him. Thomas bycauſe thou haſt ſene me, thou haſt beleued. Happy ar they that haue not ſene, and yet haue beleued. And many other ſygnes truly dyd Jeſus in the pꝛeſence of hys diſciples, which are not wꝛitten in this boke. Theſe are wꝛytten, that ye might beleue that Jeſus is Chꝛiſt the

ſonne

sonne of god, and that in heleuyng ye myght haue lyfe through hys name.

The pistle on the.ii.sōday after easter day.i.Pet.ii.D

MOost deare beloued brethren, Christ suffred for vs, leauyng vs an ensāple, that ye shulde folow his steppes: which dyd no syn, neither was ther gyly found in his mouth: which whan he was reuyled, reuyled not agayn: whē he suffred he treatened not, but cōmytteth the vengeaunce to him that iudgeth righteously: w' ich his awn selfe bare our synnes in hys body on the tree, that we beyng delyuered from synne, shulde lyue in ryghteousnesse, by whose strypes ye were healed for ye were as shepe goyng astraye, but are nowe returned vnto the shepeherd, and bishop of your soules.

¶ The gospel on the.ii.sonday after easter. John.x.C

IEsus sayd to his discipies: I am the good shepeherd A good shepeherde gyueth his lyfe for the shepe. An hyred seruaūt and he which is not the shepeherd, neyther the shepe are his awne, seeth the wolfe commyng, and leueth the shepe, and slyeth, and the wolfe catcheth and scattereth the shepe, The hyred seruaunt slyeth, bycause he is an hyred seruaunte and carethe not for the shepe. I am that good shepeherde and know myne and am knowem of myne. As my father knoweth me, euen so knowe I also my Father, and I gyue my lyfe for the shepe. And other shepe I haue, whyche are not of thys folde. them also muste I bryng, and they shal heare my voyce, and there shalb e one folde, and one shepeherde.

¶ The epistle on the thyrd sonday after easter daye The fyrst epistle of Peter, and the second chap. C.

MOst dere beloued brethrē. I besech you as straūgers & pylgrimes, abstayne from sleshly lustes which fight against the soule, & se that ye haue honest cōuersatiō emōg the gentiles, that wher as they

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bachyte you as euyll doers, they maye se youre good workes, and prayse god in the day of visitacion. Submyt your selues vnto al maner ordinaunce of man for the lordes sake: whether it be vnto the kynges, as vnto the chefe heed: eyther vnto rulers, as vnto thē that are sent of hym for the punyshmēt of euyl doers, but for the laude of them that doo well: for so is the wyll of God, that wyth well doynge ye maye stoppe the mouthes of ignoraunt men, as fre & not as hauyng the lybertie for a cloke of maliciousnesse: but euen as the seruauntes of god, Honour al mē, loue brotherly feloship, feare god honour the kynge. Seruauntes obey youre maysters wych all feare not onely yf they be good and courteous but also though they be froward for it cōmeth of grace in Christ Jesus our lorde.

¶ The Gospell on the thyrde sonday after Easter day. The. xvi, Chap. of John. ¶

JEsus sayde vnto hys disciples: after a whyle ye shal not se me, and agayn after a whyle ye shall se me, for I go to the father. Than sayde some of hys disciples betwen them selues: what is this that he sayth vnto vs After a whyle ye shall not se me, & agayne after a while ye shal se me, and that I go to my father: they sayd thee fore: what is this that he sayth after a whyle, we cā not tell what he sayeth. Jesus perceyued that they woulde axe hym, and sayde vnto them: Ye enquyre of thys bytwene youre selues, bycause I sayde: after a whyle ye shall not se me, and agayne after a whyle ye shall se me. Verelye verele I saye vnto you ye shall wepe and lamente, but conttarye wyse the worlde shall reioyce: ye shall sorowe, but your sorowe shall be turned to ioye. A womā whā she trauaileth hath sorow, bicause hyr hour is come, but as soone as she is deliuered of ẏ chylde she remēbreth no more the anguyshe, for ioye that a man is

borne

borne into the world: and ye nowe are in sorowe but I wyll se you agayne, and your hartes shall reioyce, and your ioye, shall no man take from you.

The pistle on ẏ.iiii.son.aff easter.i.chap.of James, C.

MOst dere beloued brethrē, euery good gyft, and euery perfyte gyft, is frō aboue & cōmeth down from the father of lyghtes, wyth whome is no variabenesse, neyther is he chaunged vnto darkenesse, Of his awne wyll begat he vs wyth the worde of truth that we shuld be ẏ first fruites of his creatures. Wherfore dere brethren, let euery man be swyft to heare, slow to speake, and slow to wrath: for the wrath of man worketh not that which is rightous before god. Wherfore laye a parte all filtheuesse, al superfluyte of malicyousnesse, and receyue with mekenesse the word that is grafted in you, whych is able to saue your soules.

The gospel on the.iiii.son.after easter. John.xvii B

ICsus sayde to hys disciples: Nowe I go my waye to him that seut me, and none of you axeth me, whether I go. But bycause I haue sayde suche thinges vnto you, youre hartes are full of sorowe: neuertheles I tell you the trstth, it is expedient for you that I go awaye. For yf I go not away that cōforter wyll not come vnto you but yf I departe, I wyll sēde him vnto you: & whā he is come, he wyl rebuke the Lorld of syn, and of righteousnesse, and of iudgement. Of syn, bycause they beleue not on me, of righteousnesse, bicause I go to my father and ye shal se me no more: of iudgemēt bicause the prynce of this worlde is iudged alredy. I haue yet many thynges to say vnto yon, but ye can not bare them awaye now: Howe be it mhan he is come (whyche is the spirite oft ruth) he wyll leade you into al truth. He shal not speake of him selfe, but what soeuer he shall heare, that shall he speake, and he wyll shewe you thynges to

come

comme: He shal glorify me, for he shal receyue of myne and shall shewe vnto you. All thynges that the father hath, are myne: Therfore sayd I vnto you, that he shall take of myne and shew vnto you.

The epistle on the .v. sonday otter easter whiche is the next sonday before the crosse dayes. the .i. cha. Jame. D

MNost deare beloued brethrē, se that ye be doers of the worde, & not herers only, deceiuing your awn selues: for yf any mā heare the worde, and declareth not the same by his workes, he is lyke vnto a man that beholdeth hys bodely face in a glasse. For as soone as he hath loked on him selfe, he goeth his way, & hath imediatli forgottē what his fashiō was. But who soeuer loketh in the perfite law of libertie, & cōtynueth therin (yf he be not a forgetful hearer, but a doer of the worke) he shal be happy in his dede. Yf any mā emong you seme deuoute, and refrayneth not his tunge, but deceyueth his awne harte, this mans deuotiō is in vaine Pure deuotion and vndefyled before god the father is this: To visite the fatherlesse and wyddowes in theyr aduersite, and to kepe him selfe vnspotted of the world

¶ The gospel on the .v. sōday after easter, which is the sonday before the crosse dayes, the .xvi. cha. of John. C

IEsus sayd vnto his disciples: Verely verely I saye vnto you, what so euer ye shall aske the father in my name, he wyl gyue it you. Hetherto haue ye asked no thynge in my name: aske and ye shal receyue, that your toye may be ful. These thinges haue I spokē vnto you by prouerbes, the tyme wyll come, whan I shal speake no more to you by Prouerbes, but I shall shewe you playnly frō my father. At that daye shall ye aske in my name, & I say not vnto you that I wyl speake vnto my father for you: for ẏ father him selfe loueth you, bicause ye haue loued me: & haue beleued that I came out frō

god. I went out frō the father, & came in to the worlde. Agayn I leaue the world & go to the father. His disciples said vnto him: Behold now speakest ye plaily, and thou vsest no ꝓuerbes: now ar we sure that ye knowest all thinges, & nedest not that any man shulde aske the any questiō: therfore beleue we that ye camest fro god.

The pistle on mōday in ye cross. daies ye. v. cha, Iam D

MOost dere beloued brethrē, knowlege your fautes one to an other, & pray one for an other, that ye may be heled. For the prayer of a righteous mā auayleth much, yf it be ferueute. Helias was a man mortall euē as we are, and he prayed in his prayer, that it myght not rayne. And it rayned not on the earthe by the space of. iii. yeares & vi. monethes. And agayne he prayed, and the heauen gaue rayne, & the earth brought forth her fruyt. Yf any of you erre from the truthe, and an other conuert him, let the same know, that he which conuerted the synner from goynge astraye oute of hys waye shall saue a soule from deathe, and shall hyde the multitude of synnes. (Luk. B

The gospel on mōday in ye crosse dayes, the. xi. chap. of

IEsus sayde vnto his disciples: which of you shoulde haue a frende, and shuld go to him at midnight, and say vnto him. Frende lende me thre loues, for a frēde of myne is come out of the waye to me, and I haue nothynge to set before him: and he within shulde answere and say: Trouble me not, now is the dore shyt, and my chyldrē are with me in the chamber, I cā not aryse and gyue them to the. I saye vnto you, thoughe he wyll not aryse and gyue hym bicause he is his frēde yet because of his importunite he wyl ryse & gyue hym as many as he nedeth. And I say vnto you. Aske, and it shal be gyuen you. Seke and ye shall fynde: Knocke, and it shall be opened vnto you: for euery one that asketh, receiueth

and

and he that seketh fyndeth, and to hym that knocketh, shall it be opened. Yf the son aske breade of any of you that is a father, will he gyue him a stone? Or yf he aske fyshe wyl he for fysshe gyue hym a serpente? Or yf he aske an egge, will ye offer him a scorpion? yf ye than whyche are euyll can giue good gyftes vnto your childre: How muche more shall your father of heauen gyue the holy sprite to them that desyre it of hym.

¶ The pistle on Corpus Christ day. The fyrst pistle to the Corinthi. the xi. chap. ¶

BRethren, that whych I gaue vnto you, I receyued of the lorde. For the lorde Jesus Christe the same nyght in the which he was betrayed, toke breade, and whan he had gyuen thankes, he brake it, and sayd: Take ye and eate, thys is my body, whych is broke for you. Thys do ye in the remembraunce of me. After the same maner he toke the cuppe, whan supper was done, saying. This cup, is the newe testament in my blonde. This do as oft as ye drynke it, in the remembraūce of me For as often as ye shall eate this bread, & drynke thys cuppe, ye shal shew the lordes death, tyl he come: wherfore whosoeuer shal eate of this bread, or drinke of this cuppe vnworthely shal be gylty of the body and bloud of the lorde. Let a man therfore examyne hym selfe, and so let him eate of that breade and drynke of that cuppe For that eatethe and drynketh vnworthelye eateth and drynketh hys awne dampnation, bycause he maketh no difference of the Lordes body.

¶ The Gospell on corpus Christi day. John. vi. JEsus sayd vnto hys disciples, & to the copany of the Jewes: My flesh is meate in dede, and my bloud is drynke in dede: he that eateth my flesshe, and drinketh my bloude, dwelleth in me. and I in him. As the lyuing father hath sente me, and I lyue for the father, euen

so he that eatethe me, shall lyne by the meanes of me. Thys is the breade whyche came from heauen, not as your fathers haue eaten Manna, and ar dead. He that eateth of thys breade, shall lyue euer.

¶ The epistle on the Ascencion euen. The. iiii, Chap. of the Actes of the apostles. G

THe multityde of thē ẏ beleued were of one hart, and one soule. Neyther sayd any of thē, ẏ ought of the thiges, which he possessessed was his awn but they had al thynges cōmon: and wyth great power gaue the Apostles wytnesse of the resurrection of oure Lord Jesus Christ: and great grace was with them al Neyther was there any emonge them that lacked, for as many as were possessers of lādes or houses solde thē and brought the pryce of the thinges which were solde: aud layde it down at the apostles fete. and distributiō was made vnto euery man, accordinge as he had nede.

The gospel on ascenciō euē the. xvii. cha. John: A

IEsus lyfted vp his eyen to heauen, and said: Father, the houre is come, glorify thy son that thy sonne also may glorify the. As thou hast giuen him power ouer all flesh, that he shuld gyue eternall lyfe to as many as thou hast gyuen hym. Thys is lyfe eternall, that they myght knowe the, the onely true god, and whome thou haste sente Jesus Christe. I haue glorifyed the on the earth, I haue finished the worke which thou gauest me to do, and nowe glorifye thou me (o father) wyth thyne awne selfe, wyth the glory whych I hadde wyth the yet the world was. I haue declared thy name vnto the mē which thou gauest me out of the worlde: thyn they were and thou gauest them me: & thei haue kepte thy worde. and thou gauest them me. & they haue kepte thy worde Nowe haue they knowen that all thynges what soeuer thou haste gyuen me: are of the, for I haue gyuen vnto

them

them the wordes which thou gauest me, and they haue receaued them, & haue knowen surely that I came out from ỹ, and haue byleued, that thou dyddest sende me. I pray for them, I pray not for the worlde: but for them whiche thou haste gyuen me, for they ar thyne, and al myne are thyne and thyn are myn, and I am glorifyed in them: And nowe ame I not in the world, but they are in the worlde, and I am come to the.

¶ The epistle on the Ascencion daye. The .i. Chap. of the Actes of the apostles.

SAynt Luke which wrote the Actes of the apostles saieth: In the fyrmer treatise (dere frēde Thophylus (we haue spokē of al that Jesus begā to do and teache vntyll the daye, in the whiche he was taken vp, after that he thorowe the holy ghoste had gyuen commaundements vnto the apostles, which he had chosen to whom also he shewed him selfe alyue after his passion, and that by many tokens, appering vnto them forty dayes: and speakynge of the kyngdome of god, and gathered them together: & cōmaunded thē that they shuld not departe from Jerusalem, but to wayte for the promyse of the father, wher of (sayeth he) ye shlbe baptised me. For John baptysed w̄ water, but ye hane herde of with ỹ holy goost: & that within these fewe dayes. ¶ Whan they were cōme to gether, they asked of him, sayenge: Lord, wylt ỹ at this tyme restore agayn ỹ kyngdom to Israel? He sayde vnto thē, It is not for you to knowe ỹ tymes or the ceasons whiche the father hath put in his owne power, but ye shal receaue power after that ỹ holi goost is come vpon you. And ye shal be wytnesses vnto me not onely in Jerusalem, but also in al Jewry: and in Samaria: and euen vnto the worldes ende. And whan he hadde spoken these thynges, whyle they beheld, he was taken vp on hye, and a cloude receaued hym vp

out of theyr syghte. And whyle the loked stedfastly vp to heauen as he went, behold, two men stode by them in whyte clothynge, whyche also sayde. Ye men of Galile, why stande ye gasynge vp into heauene? This same Iesus whyche is taken vp from you into heauen: shall so come: euen as ye haue sene hym go into heauen.

¶ The gospel on the ascēcio day. the xvi. cha. Mar. C

After that Ieius appeared vnto the .xi. as they sate at meate, & cast in theyr teeth theīr vnbelefe and hardenesse of hart, bycause thei beleued not thē which had sene ỹ he was rysen agayn frō the dead. And he sayd vnto thē. Go ye into al the worlde & preach the Gospell vnto all creatures, he that beleueth, and is baptysed, shall be saued: & he that beleueth not shall be dāpned. And these signes shal folow thē that shal beleue in me name. They shal cast out deuyls and shall speake with new tunges, and shall dryue away serpentes, and yf they drynke any deadly thing, it shal not hurte them, they shall lay theyr handes on the syke, and they shall recouer. So than whan our lorde Iesus had spokē vnto them he was receyued into heauen, and is on the ryght hande of god, and they went forth and preached euerye where: the Lorde worcking wyth them, and confyrmyng the worde wyth miracles folowynge.

¶ The pistle on the sonday after the ascension day

The. i. pistle of Peter the. iiii. Chapt. B

Moost dere beloued brethrē: be ye discrete & watche vnto prayer, but aboue all thinges, haue feruente loue emonge youre selues. For loue couereth the multitude of synnes. Be ye harberous one to another without grudging. As euery mā hath receiued the gift, euē so minister the same one to another, as good mynysters ofỹ manifold grace of god: yf any mā speke, let hi talke as ỹ wordes of god; yf any mā minister, let him do

it

it as of ye hability, which god ministreth vnto him, ye god in all thinges may be glorified through Jesus Christ.

The gospell on the sōday after ascēciō day. Joh.xv.D

IEsus sayd vnto hys disciples: whā the comforter is come, whom I wil sende vnto you frō the father, euē the spirite of truthe whyche procedeth of the father, he shal testify of me: and ye shall beare witnesse also because ye haue ben wt me from the beginning. These thinges haue I sayd vnto you: because ye shuld not be offended. They shal excōmunicate you, yee ye tyme shal come, that who so euer kylleth you, wyl thinke ye he doth god true seruice, And such thinges wyll they do vnto you, because they haue not knowen the father, nether yet me But these thinges haue I told you, that whan ye houre is come ye myght remembre them that I tolde you sy.

The pistle on wytson day, ye.ii.chap. of the Actes A

VUhā the fyftydaies were come to an end, thei were al wt one accord togither in one place. And sodēly ther came a soūde frō heuē as it had bē the cōminge of a mighty wynd, & it fylled all ye house wher they sate And ther appered vnto thē clouē tunges, lyke as they had ben fyre: and it sate vpon eche one of them: and they were all fylled with the holy ghost, and began to speake with other tunges, euen as the spyrite gaue them vtterauuce, There were dwellynge at Jerusalem Jewes deuout men which were of all nacyōs vnderheauen. Whā this was noysed about, ye multytud came togyther, & were astonyed, bycause that euery manherd thē speake, wt his owne tunge. They wondred al & maruayled: sayenge amonge them selues: Loke are not all these which speake, of Galile. & howe heare we euery man his owne tunge, wherin we were borne. Parthiās medes, & Elamittes, & the inhabiters of Mesopotania of Jewry, Capadocia, pōthꝰ, of Asia, Phrigia, Pāphilia

and

and of Egypt, & of the partes of Libia, which is besyde Syrene, and straungers of Rome, Iewes & Proselites Grekes and Arabiãs, we haue herde them speake wyth our awne tunges the great workes of God.

¶ The gospel on wytson day. the. xiiii. cha. of John. ¶

IEsus sayd vnto hys disciples: Yf any man loue me, and wyl kepe my sayinges, my father also wyll loue him, & we wyll come vnto hym, & we wyll dwell with him. He that loueth me not keketh not my sayinges, and the worde whiche ye heare, is not myne, but the fathers which sent me. Thys haue I spoken vnto you, beynge yet presente with you, but the comforter, whiche is the holy ghoste (whome the father wyll sende in my name) shal teache you al thinges, & bring all thinges to your remembrãce, what soeuer I haue tolde you. Peace I leaue wyth you, my peace I geue vnto you, not as the worlde gyueth, gyue I vnto you. Let not your hartes be greued, nether feare: Ye haue herd how I sayd vnto you, I go: and come agayne vnto you. Yf ye loue me, ye wolde verely reioyce, bycause I sayd, I go vnto the father: for the father is greater than I. And now haue I shewed you before it come, that whãn it is come to passe ye myght beleue. Here after wyl I not take many wordes vnto you for the prynce of thys worlde cõmeth, and hath nought in me, but that the world may know that I loue the father, and as the father gaue me commaũdement euen so do I.

¶ The pistle on the monday in wytson weke. the. x. Chapter of the Actes of the Apostles. ¶

PEter opened his mouth, and said: Iesus commaũded vs to preach vnto the people & to testify, that it is he that is ordeined of god a iudge of quycke and ded: to hym giue al the prophetes witnesse, y throughe his name shal receyue remissyon of synnes all that beleue

leue in him: while Peter yet spake these wordes the holy ghost fell on all them which herde his preching. And the of the circūcision which beleued, were astonyed, as many as came with Peter because that on the gentiles also was shed out the gyfte of the holy ghoste, for they herde them speake with tunges, & magnify god. Then answered Peter. Can any man forbyd water, that these shuld not be baptised, whyche haue receyued the holye ghoste as well as we? And he commanded them to be baptised in the name of our Lord Jesus Christ.

¶ The gospel on the mōday in witsō weke. Joh. iii. B

IEsus spake vnto a ruler emong the Pharises: God so loued the world: that he gaue hys onely begotten sonne: that whosoeuer beleued in hym, shulde not perysshe but shuld haue euerlastyng lyfe: for god sent not hys sonne into the world to condempne the worlde, but that the world through him might be saued. He that beleueth on him is not cōdempned, but he that beleuethe not, is cōdempned alredy, because he beleueth not in the name of the only begotte sonne of god. And this is the condempnation: that light is come into the world, and the men haue loued darkenesse more thā lyght, because theyr dedes were euyll: for euery one that dothe euyll, hateth the lyght, neyther cometh to lyght, lest his dedes shuld be reproued: but he that doth the truth, commeth to the lyght, that hys dedes may be knowen, howe that they are wrought in god.

¶ The pistle on the tewsday in the witson weke. The. viii. chap. of the actes of the apostles. ¶

VWhan the Apostles which were at Jerusalē herde say that Samaria had receyued the word of god, they sent vnto them Peter and John, which whā they were come, prayed for the, that thei might receyue the holy ghost: for as yet he was come on none of them,

but they were baptised only in the name o Christ Jesu Then layde they theyr handes on them, and thei receiued the holy ghost.

¶ The gospel on ỳ tewsday in ỳ witsõ weke. John. x. A Iesus sayd vnto his disciples: Uerely verely I saye vnto you, who so entreth not in by the doze into the shepe folde, but clymmeth vp some other way, he is a theke and a murtherer. He that goeth in by the doze, is the shepeherde of the shepe. To him the pozter openeth the doze, and the shepe heare hys voyce, and he calleth his awne shepe by name and leadeth the out. and whan he hath sent furth his awne shepe, he goeth befoze them and the shepe folowe hym, foz they know hys voyce. A straũger they wyl not folow, but wyl flye from hym, foz they know not the voyce of straũgers. Thys prouerbe spake Jesus vnto them and they vnderstode not, what thinges they were, which he spake vnto thẽ. Than sayd Jesus vnto thẽ agayne: Uerely verely I say vnto you, that I am the doze of the shepe. All euen as manye as came befoze me, are theues & murtherers: but the shepe dyd not heare them. I am the doze by me, yf any mã entre in he shalbe safe, and shall go in and out, and fynde pasture. The theke commeth not but foz to steale, kyll, and destroye. I am come that they might haue lyfe, and haue it the moze aboundantly.

¶ The Wistle on the wednisday in the witson weke The. ii. chap. of the Actes of the apostles. ¶

PEter stepte furth with the eleuen, and lyfte vp hys voyce, and sayd vnto them. Ye men of Jewry, and all ye that inhabite Jerusalem, be this knowe vnto you, & wyth your eares heare my wozdes. These ar not dronken as ye suppose, foz it is yet but the thyrde houre of the daye. But thys is that whiche was spoken by the prophete Johel: And it shall be in the laste dayes (sayth

god

god) of my spyrite wyl I powre out vpon all flesshe and your sonnes and your doughters shal prophecy, & your youge men shall se visions, and youre olde men shall dreame dreames: & on my seruauntes & on my hãdmaydes, I wyll power out of my spyrite in these dayes & they shall prophecy, and I wyl shew wõders in heauẽ aboue and tokẽs in the earth beneth, bloud & fyre, and the vapour of smoke. The sunne shal be turned into darknesse and the Moone into bloude, before that great and notable day of the lorde come: and the tyme shal come, that who soeuer call on the name of the Lord, shalbe saued.

¶ The gospel on the wẽsday in witsõ weke, Joh. vi. C

IEsus sayd vnto his disciples, and to the company of the Iewes: No mã can come to me excepte my father which hath sent me, draw him, & I wyl rayse hym vp at the last day. It is written in the prophetes: And they shal al be taught of god. Euery mã which hath hearde and learned of the father, cõmeth vnto me, not that any man hath sene the father, saue he whiche is of God, the same hath sene the father. Verely verely I say vnto you he that putteth his truste in me, hath euerlastynge lyfe. I am the bread of lyfe. Your fathers dyd eate Manna in the wyldernesse, & are dead. This is the bread which cõmeth downe frõ heauen, that a man may eate therof, and not dye. I am that liuing bread, which came down from heauen. Yf any man eate of this breade, he shall lyue for euer. And the breade that I wyll gyue, is my flesshe, which I wyll gyue for the lyfe of the worlde.

The pistle on trinitie sõday ỹ, iiii, cha. of ỹ Reue. Jo. A

ILoked vp and sawe a dore open in heauen, and the fyrst voyce which I hearde, was as it were of a trompet talking with me, which said: Come vp hither and I wyll shewe the thinges which muste be fulfylled here after. And immediatly I was in the spirit. And behold

a seate was set in heauen, and one sate on the seate and he that sat was to loke vpon lyke vpon a Jasper stone, and a Sardine stone and there was a rayne bow about the seate, to loke vpon, lyke vnto an Emeralde, and about the seate, were foure and twenty seates, and vpon the seates. xxiiii. elders syttynge, clothed in whyte raymet, and had on theyr heades crowns of gold. And oute of the seat proceded lyghtninges and thounderynges, and voyces, and ther were. vii. lampes of fyre, burning before the seat which are the. vii. spirittes of god. And before the seat ther was a sea of glasse, lyke vnto Christal, and in the myddes of the seate, and roũde about the seate were foure beates, full of eyes before and behynd, and the fyrst beast was like a lion, the second beast lyke a Calfe, and the thyrde beaste had a face as a man, and the. iiii. beast was lyke a flyeng Egle. And the. iiii. beastes hadde eche one of them. vi. wynges about him, and they were full of eyes within, and they had no rest daye neyther nyght, saying: Holy, holye, holye, Lorde god almighty: which was, & is, and is to come. And whã these beastes gaue glorye, honoure and thankes, to him that sate on the seat, which liueth euermore, ỹ. xxiiii. elders fel down before him that sate on the trone, and worshipped him that liueth euer, & cast theyr crownes before the trone, saying: Thou art worthy O lorde our god to receyue glory, honour, and power for thou hast created al thinges and for thy willes sake thei ar & were created.

¶ The Gospel on Trinitie sondaye. The thyrde Chapter of John. I

THere was a man of the phariſes, named Nicodemus, a ruler of the Jewes. The same came to Jesv by night, & said vnto hi, Maister, we know that ỹ art a teacher come frõ god, for no man coulde do such miracles as ỹ doest, except god were w̃ him. Jesus

sus answered and sayde vnto hime Verely verely I say vnto the, except that a man be borne from above, he can not se the kyngdome of god. Nychodemus sayde vnto hym: How can a man be borne whan he is olde? Can he entre into his mothers wombe, and be borne agayn? Iesus answered. Verely verely I say vnto the, except that a man be borne of water, and of the spirit he can not entre into the kyngdome of god. That which is borne of flesshe, is flesshe, and that which is borne of the spirite, is spirit. Meruayle not thou that I said to the, ye must be borne from above. The wynd bloweth where he lysteth, & thou hearest the sound thereof, but thou canst not tell whence he cōmeth & whether he goeth. So is eury one ꝑ is borne of the spirit. Nichodemus answered & sayde vnto him: How can these thinges be? Iesus answered & sayd vnto him: Art thou a mayster in Israell, & knowest not these thinges? Verely verely I say vnto ꝑ: we speke that we knowe, and testifi that we haue sene, and ye receaue not our wytnesse: Yf I haue tolde you earthly thynges, and ye hane not beleued: how shulde ye beleue yf I shuld tel you heauenly thynges? And no man hath ascended vp to heauen, but he that cam downe frō heauen, euen the sonne of man whiche is in heauen. And as Moses lyfted vp ꝑ serpent in wyldernes: euen so muste the sonne of man be lyfted vp, that who so euer beleueth in hym, perysshe not, but haue eternall lyfe.

¶ The pistle on the fyrst sonday after trinitie sonday. The. iii. chap. of the. i. pistle of John.

MOst dere beloued brethrē, god is loue. In this appered loue of god to vs warde, because that god hath sēt his only begottē sōn into ꝑ worlde, that we myght lyue thorowe hym. Herein is loue, not that we loue god, but ꝑ god loued vs and sente his sōne to make agremente for our sinnes. Dearely beloued:

ꝑ:

yf God so loued vs, we ought also to loue one another. No man hath sene god at any tyme. Yf we loue one another, god dwelleth in vs, and his loue is perfit in vs Hereby knowe we that we dwell in him, and he in vs be cause he hath giuen vs of his spirite. And we haue sene and do testifie, that the father sent his sonne, whyche is the saueour of the worlde. Whosoeuer confesseth that Iesus is the sonne of god, in him dwelleth god, and he in god. And we haue knowen and beleued the loue that god hath to vs. God is loue & he that dwelleth in loue, dwelleth in god, and god in him. Herein is the loue perfyte in vs, that we should haue trust in the daye of iudgemēt. For as he is, euen so are we in this worlde. There is no feare in loue, but perfite loue casteth out feare for feare hath paynfulnes. He that feareth is not perfite in loue. We loue him for he loued vs fyrst. yf a man say I loue god, & yet hateth his brother, he is a lyar: For how can he that loueth not his brother, whome he hath sene, loue god, whome he hath not sene? And thiscommaundement haue we of him, that he which loueth god, should loue his brother also.

¶ The Gospel on the fyrst sonday after trinitie sonday. the. xi. chapter of Luke ℭ

Iesus put furth a parable vnto his disciples saying: There was a certayne ryche mā, which was clothed in purple, and fine whyte and, fared delictously euery daye. And ther was a certayne begger named Lazarus, which laye at his gate full of sores desyryng to be refreshed with the crommes which fell from the ryche manes bord, and no man gaue vnto him. Neuertheless the dogges came and lycked his sores. And it fortuned that the begger dyed, and was caried by the aungell into Abrahams bosome. The riche man also dyed, & was buryd. And beyng in hells tormentes, he lyfte vp his

eyes

epes, and sawe Abraham a farre of, and Lazarus in his bosom. And he cryed and sayde: Father Abraham haue mercy on me, and sende Lazarus, that he maye dyppe the typpe of his fynger in water, and coole my tounge: for I am tormented in this flame. But Abraha sayd vnto hym: Sonne, remẽbre that thou in thy lyfe tyme, receiuedest thy pleasure, & contrary wyse, Lazarus paine: Now therfore is he comforted, and thou art punyshed. Beyonde all this betweue you and vs, there is a greate space set, so that they which would go frõ hence to you, can not, neyther may come from thence to vs. Than he sayde: I praye the therefore father: sende hym to my fathers house: for I haue .v. brethren, for to warne them, lest they also come into this place of tormẽte. Abraha sayd vnto him: They haue Moses & the prophetes, let them heare them. And he sayde: Naye father Abraham, but yf one came vnto them from the dead, they would repent. He sayde vnto hym. Yf they heare not Moyses and the Prophetes, neyther wyll they beleue, thoughe one rose from death agayne.

¶ The Pistle on the .ii. sonday after Trinitie sonday. The first pistle of John. and the .iii. chap. ¶

MArueyle not my brethrẽ, thoughe the worlde hate you. We know that we are translated frõ death vnto lyfe, because we loue the brethren. He that loueth not his brother, abydeth in death. Who soeuer hateth his brother, is a mansler, & ye know that no mãslear, hath eternal lyfe abiding in hym. Hereby perceiue we the loue of god, in þ he gaue his life for vs. And therfore ought we also to giue, our liues for our brethrẽ. But who soeuer hath this worldes good, & seeth his brother haue nede, & shutteth vp his compassion frõ him, howe dwelleth the loue of god in hym? My babes, let vs not loue in worde neyther in tonge, but in dede and verite.

The

¶ The Gospel on the second sonday after Trinitie sonday. The xiii. Chap. of Luke. D,

IEsus put furth a similitude to his disciples, saying: A certayne man ordeyned a great supper, & bad many And sent his seruaūt at supper time to say to thē that were bydde: Come for all thinges are nowe ready. And they al at once began to make excuse. The fyrst said vnto him: I haue bought a ferme, & I must nedes go and se it. I praye the haue me excused. And an other sayde: I haue bought .v. yocke of oxen, & I go to proue thē. I pray the haue me excused. The thirde said: I haue maried a wife, & therfore I cā not come. And the seruaunte went & brought his maister worde therof. Thā was the good mā of the house displeased, & sayd to his seruaūte: Go out quyckly into the stretes and quarters and the cytye, and bryng in hether the poore, and the feble, and the halte, and the blynde. And the seruaunt sayd: Lord, it is done as thou cōmaundest, and yet there is roume. And the Lord sayde to the seruaunte: Go out into the hye wayes, and hedges, and compell them to come in, that my house maye be fylled: for I say vnto you, that none of these which were bydde, shal tayst of my supper.

¶ The pistle on the .iii. sonday after trinitie sōdayy the fyrst pistle of Peter: and the .v. chap. B

BRethren, submyt youre selues therfore vnder the myghty hāde of god, that ye may exalte you whan the tyme is come. Caste al your care on him, for he careth for you. Be sober and watch, for your aduersary the deuyll: as a rorynge lyon walketh a bout, seekynge whome he may deuoure, whom resyste stedfastly in the faith knowing that the same affyctions are appoynted to your brethre that are in the worlde. But the god of all grace, which called vs vnto his eternal glory by Christ Iesus, shall his awne selfe after ye haue suffred a lytle

afflictiō,

affliction, make you perfyte, shall setle, strengthe and stablyshe you. To him be glory and dominion, for euer and euer. Amen.

¶ The Gospel on the thyrde sonday after Trinitie sonday. The. xv. chapiter of Luke.

THe Publicās & the sinners, resorted vnto Jesus to heare hym, and the Pharises & scribes murmured, saying: He receyueth to his cōpany synners, and eateth with thē. Than put he fourth thys symilitude to thē, saying: what man of you hauing an. C shepe yf he lose one of thē, doth not leaue nynty & nyne in the wyldernesse, and go after that whych is lost, vntyll he fynde hym? And whā he hath foūde him, he putteth him on hys shoulders wyth ioye. And as soone as he cōmeth home, he calleth togither his louers & neighbours, saying vnto them. Reioyce with me for I haue founde my shepe whych was lost. I saye vnto you, that lykewise ioye shalbe in heauen ouer one synner that repenteth, more than ouer nynty and nyne iuste persons whiche nede no repentaunce. Eyther what woman hauynge. x. grotes yf she lose one, doth not lyght a caudell and swepe the house and seke diligētly, tyll she fynde it And whan she hath foūde it, she calleth hyr louers, and her neyghbours, saying: Reioyce wyth me, for I haue found the grote which I had lost. Lykewyse I say vnto you, ioy is made in the presence of the angels of god, ouer one synner that repenteth.

¶ The Pistle on the. iiii. sonday after Trinitie sonday. The. viii. Chap. to the Romayns.

BRethren, I suppose that the afflictiōs of this lyfe are not worthy of the glory: whych shalbe shewed vpon vs. Also the feruent desyre of the creatures abideth lokking whā the sonnes of god shal appere, by cause the creature is subdued to vanite against ỹ wyll

therof, but for his wyll which subdued them in hope. For taht some creatures shalbe deliuered from the bondage of corupcion, into the glorious libertye of the sonnes of god. For we knowe that euery creature groneth with vs also, and trauayleth in payne, euen vnto thys tyme. Not they onely, but euen we also, which haue the fyrst frutes of the spirite, mone in our selues, and wayt for the adoption of the chyldren of God, euen the delyueraunce of our bodyes.

¶ The Gospell on the .iiii. sonday after Trinitie sonday. The .vi. chap. of Luke. F

IEsus said vnto his disciples. Be ye merciful as your father also is mercyfull. Judge not, and ye shall not be iudged. Condēpne not, and ye shal not be condēpned. Forgiue, and ye shal be forgyuē. Gyue, and it shall be gyuen vnto you, good measure pressed downe, shakē togyther and runnyng ouer, shall men gyue vnto your bosomes. For wyth what measure ye meete, wyth the same shall mē meete to you agayne. And he put furth a symilitude vnto thē: Can the blynde leade the blynde? do they not both than fall into the dyche? The disciple is not aboue hys maister. Euery mā shalbe perfite, euē as his maister is. Why seest thou a mote in thi brothers eye? cōsiderest not the beame that is in thyn awn eye, Eyther howe canst ȳ say to thy brother: Brother let me pul out the mote that is in thyn eye, when ȳ percepuest not the beame ȳ is in thyn awn eys. Thou ypocrite, cast out the beame out of thin awn eye first, & thā shalt thou se perfectly to pul out the mote out of thy brothers eye. The pistle on ȳ .v. sōday after trinitie. i. pist. Pet. iii. B

BRethren, be ye all of one mynde: one sufferr with an other, loue as brethrē, be pytyful, be courteous, not rēdring eupl for eupl, nether rebuke for rebuke, but cōtrary wyse, blesse, remēbring ȳ ye are therunto called

euen

euē that ye shoulde be heyres of blessynge. Yf any man longe after lyfe, & loueth to se good dayes, let hym refrayne his tunge from euyll, and his lyppes that they speake not guyle. Let hym eschue euyl, and do good let hym seke peace, & ensue it. For the eyes of the lorde are ouer the ryghteous, and his eares are open vnto theyr prayers. Agayn, the face of the lord beholdeth them that do euyll. Moreouer, who is he that wyll harm you, yf ye folowe that which is good? Yea happy ar ye, yf any trnble happē vnto you for ryghtousnesses sake. Be ye not afrayd for any terrour of them, neyther be troubled but sanctify the Lorde God in your hartes.

¶ The gospel on the. v. sōday after trinitie. Luk. v. A

VWhā the poeple pressed vnto Jesus, to heare the word of god, he stode by the lake of Genezaret, & saw two shippes stāding by ẏ lakes side. But ẏ fishermē were gon out of thē, and were washynge their nettes. And he entred into one of theyr shyppes, which partayned to Symō, and prayed hym ẏ he would thrust out a lytle frome the lande, & he sate downe and taught the people out of ẏ shyp. whan he had left speakyng he sayd vnto Symō. Launche out into the depe & let slype your nettes to make a draught. And Symon answered & sayde vnto hym: Mayster, we haue labourd al nyght, & haue taken nothynge, neuerthelesse at thy word, I wil lose furth ẏ net. And whā they had so don, they inclosed a grate multitude of fishes, & theyr net brake, but they made signes to theyr felons, which were inẏ other ship ẏ they shuld come & helpe them. And they came, & fylled both the shippes, ẏ they sanke agayne. whā Simon Peter sawe ẏ, he fell down at Jesus fete, saiyng: Lorde go frō me, for I am a synful man. For he was qtterly astonied, & al ẏ were with him at the draught of fishe, which they toke. And so was also James & Jhon, the sonnes

of zebede, which were parteners with Symon. And Jesus sayde vnto Symon: Feare not, from hence furthe thou shalt catche men. And they brought the shyppes to lande and forsoke all and folowed hym.

¶ The Pistle on the .vi. sonday after Trinitie sonday. The .vi. chap. to the Romayns.

BRethren, remēber ye not that all we which ar baptysed in to Jesu Christe, are baptised to dye wyth hym? we are buryed wyth hym by baptime, for to dye, that lykewise as Christ was raysed vp from death by the glory of the father, euen so we also should walke in a newe lyfe: For yf we be grafte in deathe lyke vnto hym: euen so shall we be partakers of the resurrection, knowyng this, that our olde mā is crucifyed with him also, that the body of synne might vtterly be destroyed, that hence furth we shoulde not be seruaūtes of synne. For he that is deade, is iustifyed from synne: wherfore yf we be dead wyth Christ, we beleue that we shall lyue wyth hym, remembryng that Christe once raysed from death, dyeth no more, deth hath no more power ouer him. For as touchyng that he dyed, he dyed cōcernyng synne once: And as touchynge that he lyueth, he lyueth vnto god: Lykewyse consyder ye also, that ye are deade concernynge synne, but are alyue vnto God thorowe Jesus Christ our Lorde.

The gospel on the .vi. sonday after trinitie. Math. v. ¶

JEsus sayd vnto his disciples: Verely I say vnto you except your ryghteousnesse excede the righteousnesse of the Scribes & Pharises, ye can not enter into the kingdō of heauē. Ye haue herde how it was sayde vnto thē of the old time: Thou shalt not kyl: For who soeuer kylleth shalbe in daūger of iudgemet. But I saye vnto you. Whosoeuer is angry wyth his brother vnadisedly (shalbe in daūger of iudgemēt. Whosoeuer saith

vnto

vnto his brother: Racha, shalbe in daunger of a counsel: But who soeuer sayeth: Thou foole, shall be in daunger of hell fyre: Therfore whē thou offerest thy gyfte at the alter: and there remembrest that thy brother hath ought agaynst the, leaue there thyne offeryng before the aulter and go thy way fyrst, and be reconcyled to thy brother, and than come, and offer thy gyfte.

¶ The Pistle on the. viii. sonday after trinitie sonday. The. vi. chap. to the Romayns.

BRethrē I wyll speake grossly, bycause of the infirmyte of your flesshe. As you haue geuē your membres seruauntes to vnclennesse & to iniquitie, frō one iniquitie vnto an other, euen so now geue your mēbres seruauntes vnto ryghteousnesse, that ye maye be sanctified. For whan ye were the seruauntes of synne, ye were not vnder righteousnesse, what frupt had ye than in those thinges, wherof ye are nowe ashamed? For the ende of those thinges is death. But now are ye delyuered frō syn, & made the seruauntes of god: & haue your fruite that ye should be sanctified, and the ende euerlastyng lyfe. For the rewarde of syn is death, but eternall lyfe is the gyfte of god, thorow Jesus Christ our lorde.

¶ The Gospell on the. viii. sonday after Trinitie sonday. Marke. viii.

AVVhan there was a great cōpany vp Jesus, and they had nothing to eate. Jesus called his disciples to him, & sayd vnto the: I haue cōpassiō on this people, bycause they haue ben now vp me. iii. dayes and haue nothing to eat. And yf I should sēde the away fastinge to their awne houses, they should faynt by the way: for diuers of the came frō farre. And his disciples answered hym: Where should a mā haue bread here in the wildernesse to satisfie these? And he asked the, howe many loues haue ye? They sayd, vii. And he cōmaūded

the people to sit down on the ground. And he toke ỹ. vii loues, gaue thākes brake, and gaue to hys disciples to set before them, and they dyd set them before the people. And they had a few small fishes, and he blessed thē, and cōmaunded them also to be set before thē, and they dyd eate & were sufficed. And thei toke vp of the brokē meat that was left seuē baskettes ful. And they that dyd eate were in nūber about. iiii. thousāde. And he sēt thē away

The pistle on the. viii. sōday after trinite. Rom. viii. C

BRethren, we ar now detters, not to the fleshe to liue after the fleshe. For yf ye lyue after the fleshe, ye muste dye, but yf ye thorow the spirite do mortyfy the dedes of the body, ye shall lyue. For as many as are ted by the spirite of god: they ar the sonnes of god. For ye haue not receyued the spirite of bōdage to feare any more, but ye haue receyued the spirite of adoptiō, where by we cry: Abba father. The same spirite certifieth our spirite, that we are the sonnes of god. Yf we be sonnes, we are also heyres, the heyres I meane of god, and heyres annexed, and togyther wyth Christ.

The gospel on the. viii. sōday after trini. Math. vii. C

IEsus sayd vnto his disciples: Beware of false Prophetes, which come to you, in shepes clothing, but inwardly they are rauening wolues: ye shal know thē by theyr fruytes. Do men gather grapes of thornes, or fygges of thistels? Euē so euery good tre brigeth furth good frut, but a corrupt the, bringeth furth euyl frute. A good tre, can not bryng furth bad frute, nor yet a bad tre can bring furth good frute. Euery tre that bringeth not furth good frute, shalbe hewē downe & cast into the fyre: wherfore by theyr frutes ye shal know thē. Not all they that say vnto me lord, lord, shal enter into the king dom of heauen, but he that doth my fathers wyl, which is in heauen, he shal enter into the kyngdom of heauen.

The

¶ The Pistle on the.ix.sōday after trinitie.i.Cor.x.B

BRethren, we may not luste after euyll thynges, as they lusted. Neither be ye worshippers of ymages as were some of thē, according as it is writtē: The people sate downe to eate and to drynke, and rose vp agayne to play. Neyther let vs commyt fornication: as some of thē committed fornication, and were destroyed in one day.xxiii.thousāde. Neither let vs tempte Christ as some of them tēpted, and were destroyed of serpētes. Neyther murmur ye as some of thē murmured, & were destroyed of the destroyer. All these thynges happened vnto them for ensamples, and were wrytten to put vs in remēbraunce, whom the endes of the wprld are come vpon. Wherfore let him that thinketh he standeth, take hede lest he fal. There hath none other tēptation taken you, but such as foloweth the nature of man. But god is faythfull, whych shall not suffer you to be tempted, aboue youre strengthe, but shall in the myddes of the temptation, make awaye to escape out.

¶ The gospel on ẏ.ix.sōday after trinitie.Luke.xvi.A

IEsus put furth a symilitude vnto his disciples, saiynge. There was a certayne ryche man whych had a baylyf, that was accused vnto hym, ẏ he had wasted his goodes. And he called him, & said vnto him: How is it that I heare this of the? Gyue accōptes of thy bayly shyp: for thou mayest be no longer baylyf. The baylyfe sayd wythin hym selfe, what shal I do? for my mayster wyl take away fro me the baylifship? I can not dggie: and to begge: I am ashamed, I wote what I wyll doo, that whan I am put oute of the baylyfshyp, they maye receyue me into theyr houses. Than called he all hys maysters detters, and sayde vnto the fyrst: How muche owest thou vnto my mayster? And he sayd an hundreth tonnes of oyle. And he sayd to him: Take thy byl, & syt

downe

downe quickly, and wryte fyfty: Then sayd he to another what owest thou? And he sayde: I hundreth quarters of wheate. He sayde to hym: Take thy bill, and wryte. iiii. score. And the lord cõmended the vniust baylyfe, bycause he had done wysely. For the chyldren of this worlde are in theyr kynde wyser then the chyldren of lyghte. And I saye also vnto you, make you frendes of the wycked Mammon, that whan ye shal departe, they may receyue you into everlastynge habitacyons.

¶ The Pistle on the. x. sonday after Trinitie sonday. The fyrst pistle of the Corint. the. xii. chap.

BRethren, ye know that ye were gentyles, and went your wayes vnto domme ymages, euẽ as ye were led. Wherfore I declare vnto you, ỹ no mã speakynge in the spirite of god defieth Jesus. Also no man can say that Jesus is the lorde, but by the holy ghost. There are diuersities of gyftes verely, yet but one spirite. And there are differences of administracyons, and yet but one lord, And there are dyuers maners of operacyons, and yet but one god which worketh all thynges that are wrought in all creatures. The gyftes of the spirite are gyuen to euery man, to profite the cõgregacyon To one is gyuen thorowe the spirite the vtteraunce of wysdome, to another is geuen the vtteraunce of knowlege, by the same spirit, to another is gyuen faith, by the same spirit, to another the gyftes of healyng, by ỹ same spirite, to another power to do miracles, to another prophecy, to another iudgement to decerne spirites, to another dyuers tunges, to another the interpretacion of tunges. And these all worketh euen the selue same spryt diuiding to euery man seueral gyftes: euen as he wyl.

¶ The gospel on ỹ. x. sõday after trinitie. Luke. xix. F

VRhã Jesus came nye to Jerusalẽ, he beheld the citye, and wepte on it, sayinge: yf thou haddest knowen

knowē those thynges which belōg vnto thy peace, euen at this thy tyme, thou wouldest take hede, but now are they hyd frō thyne eyes. For the daye shall come vnto thee, that thyne enemyes shal cast a banke about ꝑ, and compasse thee round, and kepe the in on euery syde, and make ꝑ euen with the ground, with thy chyldren which are in thee. And they shal not leue in the one stone vpon another, because thou knewest not the tyme of thy visitacion. And he wente into the temple: and began to cast out them that solde therin, & them that bought, saying vnto them: It is wrytten: My house is ꝑ house of prayers, but ye haue made it a denne of theues. And he taught daily in the temple.

The Pistle an the.xi.sonday after trinitie sondaye

The fyrst pistle to the Corin.the.xv.chapter.

BRethren, as apperteyning to the Gospel whych I preached vnto you, which ye haue also accepted, & in the which ye contynue, by whych ye also are saued, I do you to wytte, after what maner I preached vnto you, yf ye kepe it, except ye haue beleued in vayn, For fyrste of all, I deliuered vnto you, that whiche I receaued, howe that Christe dyed for our synnes, agreyng to the scriptures, and that he was buried, and that he rose agayne the thyrde day, accordyng to the scriptures. And that he was sene of Cephas, thē of ꝑ twelue. after that he was sene of mo than fyue hundreth brethren at once, of which many remayne vnto this day, & many are fallen a slepe, After that appered he vnto James, then to al ꝑ apostles. And last of al, he was sene of me as of one that was borne out of due tyme, for I am the last of all the apostles, which am not worthy to be called an apostle, because I persecuted the congregacyon of God, but by the grace of god, I am that I am, and his grace which is in me, was not in vayne.

¶ The gospel on the .xi. sōday after trini. Luk. xviii. ¶ Jesus put furth this similitude vnto certayne whych trusted in them selues, that they were perfite, and despised other. Two men wente vp into the temple to pray, the one a pharise, & the other a Publicā. The pharise stode and prayed thus with him selfe: God, I thāke thee, that I am not as other mē ar: extorcioners, vniust aduoutrers, or as this publicā. I fast twyse in ỹ weke I gyue tythe of all that I possesse. And the Publican stode a farre of, & would not lyft vp his eyes to heauen but smote his breast saynge: God be mercyfull to me a synner. I tel you, this man departed home to his house iustified more than the other. For euery man that exalteth hym selfe, shall be brought lowe, and he that humbleth hym selfe, shall be exalted.

¶ The Pistle on ỹ .xii. sōday after trinitie. ii. Cor. iii. ¶ Brethrē, such trust haue we thrugh Christ to godwarde, not that we are sufficiente of our selues, to thinke any thinge, as it were of our selues, but our ableneſſe commeth of god, which hath made vs able to minister the newe testament, not of the letter, but of the spirite: for the letter kylleth, but the spirite giueth lyfe. Yf the ministration of death throwe the letter fygured in stones was glorious, so that the chyldren of Israell coulde not beholde the face of Moyses, for the glory of his countenaunce (whyche glorye neuertheleſſe is done awaye) why shall not the mynistration of the spirite be muche more glorious? For yf the minystrynge of condempnation be glorious, much more doth the ministracion of righteouſneſſe excede in glory.

☞ The Gospel on the .xii. sonday after Trinitie sonday. The. viii. chapter of Marke. ☜

Jesus departed from the costes of Tyre and came by Sydon vnto the sea of Galile, through the myddes of

of the coostes of .x. cyties. And they brought vnto him one that was deake and domme, and prayed hym to lay his hande vpon hym. And he toke hym aside from the people, and put his fingers in his eares, and dyd spyt, & touched his tonge, and loked vp to heauen & sighed and sayd vnto hym: Ephatha, that is to say, be opened. And streyght way his eares were opened, & the strynge of his tunge was louſed, and he spake playne. And he commaunded that they ſhuld tel no man. But the more he forbad them, so much the more a great deale they publiſhed, saynge: He hath done al thynges well, & hath made both the deake to heare, and the dome to speake.

¶ The Pistle on the xii. sonday after trinitte sonday, the thyrde chapter to the Galathians. ¶

BRethrē, to Abrahā and his sede were the promises made, he sayde not in the sedes, as in many, but in thi sede, as in one which is christ. This I say that the lawe which began afterwardes, beyonde .cccc. honderth and .xxx. peares, doth not diſanull the teſtament y was confyrmed afore of god vnto Christward, to make the promyse of none effect. For yf the inheritaunce com of the lawe, it commeth not of the promiſe, but god gaue it to Abrahā by promyse. Wherefore than serueth the lawe? The law was added bycause of trangreſſion (tyl the sede came to whome the promyse was made) and it was ordeyned by aungels in the hande of a mediatour. A mediatour is not a mediatour of one, but god is one. Is the lawe than agaynſt the promyse of God? God forbyd. Howe be it, yf there had ben a lawe gyuen whiche coulde haue gyuen lyfe, than no doubte ryghteouſneſſe ſhulde haue come by the lawe. But the ſcrypture concludeth al thinges vnder synne, that the promyſe by the faythe of Jeſus Christe, ſhoulde be gyuen vnto them that beleue.

¶ The gospel on the .xiii. sōday after trinitie. Luke.

IEsus sayde to his disciples: happy are the eyes whyche se that ye se. For I tel you ꝑ many prophetes and kinges haue desyred to se those thinges which ye se, & haue not sene them, and to heare those thinges which ye heare, & haue not heard them. And be hold, a certayne lawier stode vp and tempted him sayyng: Mayster what shall I do to inherite eternall lyfe? He sayde vnto hym What is written in the lawe? howe readest thou. And he answered, and said: Loue thy lorde god with all thy harte and with al thy soule, and with al thy strēgth, and with al thy minde, and thy neighbour as thy selfe. And he sayd vnto hym. Thou hast answered ryght, this do, and thou shalte lyue. He wyllynge to iustifie hym selfe, sayd vnto Jesus, who is thē my neighbour? Jesus answered & sayd: A certaine man descended from Jerusalem into Jerico, and fel into the hādes of theues, whyche robbed him of his rayment, and wounded hym, and departed, leauyng hym halfe deed. And by chaūce there came a certayne preist the same way, and whan he sawe hym, he passed by: and lykewise a Leuite, whan he was come nye to the place, wēt and loked on him, and passed by. Than a certaine Samaritane, as he iourned, came nygh vnto him, and whan he saw him, had compassyon on him, and went to and bounde vp hys woundes, and powred in oyle and wine, and put him on his awn beast and brought hym to a commune ynne, & made prouisiō for him: & on the morow whan he departed, he toke out two pens and gaue thē to the hoste and sayd vnto him. Take cure of him, and what soeuer thou spendest more, whā I came agayn, I wyl recōpence thee. Which now of these .iii. thynkest thou, was neyghboure vnto hym that fell in the theues handes? And he said: He that shewed mercy on him. Than said Jesus vnto him: Go and

do thou lykewyse.

¶ The Pistle on the.xiiii.sonday after trinitie sonday. The.v.chap.to the Galathians. ¶

BRethren walke in the spirite, and fulfyl not the lustes of the fleashe, for the fleashe lusteth cōtrary to the spirite, & the spirite cōtrary to the fleash. These are contrary the one to the other, so that ye can not do that which he would: But and yf ye be led of the spirite than are ye not vnder the law. The deades of the fleash are manifest, which are these. Aduoutry, fornicatiō, vnclennesse, wantonnesse, worshipping of ymages, witchcrafte, hatred, variaunce, zeale, wrathe, stryfe, sedition, sectes, enuiyng, murther, dronkennesse, glottony, & such lyke, of thē which I tel you before as I haue tolde you in tyme paste, that they which cōmyt such thinges, shal not inherite the kingdome of God. But the frute of the spirite, is loue, ioye, peace, long, sufferyng, gentylnesse, goodnesse, faithfulnesse, mekenesse, tēperantie. Against such there is no law. They that are Christes, haue crucyfied the fleashe, with the appetites and lustes.

¶ The Gospel on the.xiiii.sōday after trinitie. Luk. ¶

AS Jesus wente to Jerusalē, he passed through Samaria & Galile, and as he entred into a certayne towne, there met him.x.mē that were lippers, which stode a farre of, & put furth theyr voyces & sayd: Jesu maister, haue mercy on vs. Whā he saw thē he sayd vnto thē: Go & shew your selues to the preistes. And it chaunced as they went, they were clensed. And one of thē, whē he saw that he was clēsed, turned backe agayne, and wyth a loude voyce praysed God, and fell downe on his face at his fete, & gaue him thankes. And the same was a Samaritā. And Jes⁹ answered, & sayd. Are there not.x.clensed? but where ar these nyne? Ther are not foūde that returned agyan, to gyue god prayse,

saue onely this straunger: and he said vnto him: Aryse, and go thy way, thy fayth hath made thy whole.

¶ The pistle on the .xb. sõday after trinite. Gala. v.

BRethre, yf we lyue in the spirit, let vs walke in the spirit, let vs not be vainglorious, prouoking one another, and enuyeng one another. Brethre, yf any man be fallen by chaunce into any faulte, ye whiche are spirituall, healpe to amende hym in the spirite of mekenesse, consyderynge thy selfe, lest thou also be tempted. Beare ye one anothers burthen, and so fulfyll the lawe of Christ. Yf any man seme to hym selfe that he is somwhat, whan in dede he is nothynge, the same deceyueth hym selfe in his ymagination. Let euery mã proue hys awne worke, and than shall he haue reioysynge in hys awne selfe, and not in another: for euery man shal beare hys awne burthen. Let him that is taught in the word, minister vnto him, that teacheth him in all good thynges. Be not deceyued, God is not mocked: for what soeuer a mã soweth, that shall he reape. He that soweth in his flesshe, shal of the flesshe reape corruptiõ: But he that soweth in the spirite, shal of the spirite reape lyfe euerlastinge. Let vs not be wery of well doynge, for whan the tyme is come, we shal reape wout werinesse. Whyle we haue therfore tyme, let vs do good vnto al men, and spetially vnto them which are of the houshold of faith.

¶ The Gospell on the .xb. sonday after Trinitie sonday. The .vi. chapter of Mathew .b.

IEsus sayde to hys disciples: No man can serue two maysters, for eyther he shal hate the one, and loue the other: or els he shall leane to the one, and despice the other. Ye can not serue god and Mammõ. Therfore I saye vnto you, be not careful for your lyfe, what ye shal eate, nor what ye shall drynke, nor yet for youre bodye, what ye shall put on. Is not the lyfe more worthe than

meate,

meate, and the body more of value than rayment? Beholde the fowles of the ayre: for they sowe not, neyther reape, nor yet carye into the barnes: & yet your heauenly father fedeth them. Are ye not much better than these which of you (though he toke thought therfore) coulde put one cubyte vnto his stature? and why care ye than for rayment? Consyder the lylies of the felde, how they growe? They labour not, neyther spynne, and yet for all that I say vnto you, that euen Salomō in al his royalty was not arayed lyke vnto one of these. Wherfore yf God so clotheth the grasse which is to daye in the felde, and to morowe shalbe cast into the furnesse: shall he not much more do the same vnto you? O ye of lytell fayth. Therfore, take no thought, saynge: what shall we eate or what shal we drynke, or wherwith shal we be clothed: after all these thynges seke the gentyles, for your heauenly father knoweth that ye haue nede of al these thinges: but rather seke ye fyrste the kyngdome of heauen, and the ryghteousnes therof, and al these thynges shal be ministred vnto you.

The Pistle on the .xvi. sōday after trinitie. Ephe. iii.

SAynt Paule wrote vnto the Ephesians, saynge: I desire you yͤ ye faint not, because of my tribulatiōs yͤ I suffre for your sakes, which is your prayse. For this cause I bowe my knes, vnto the father of our lord Jesus Christ, which is father ouer al, yͤ is called father in heauē & in earth, that he wold graūte you, according to the ryches of his glory, that ye may be strengthed wᵗ myght, by his spirite in the inner man, that Christ may dwell in your hartes by fayth, that ye beyng rooted and grounded in loue, myghte be able to comprehende with al sayntes, what is that breadthe & length, depthe and heyghthe, and to knowe the excellente loue of the knowledge of Christe, that ye myghte be fulfylled with

al ma-

all maner of fulnesse, which commeth of god, vnto him that is able to do excedyng abundantly aboue all that we are or thynke, accordyng to the power that worketh in vs: be prayse in the congregations, by Jesus Christ throwout al generations, from tyme to tyme. Amen.

¶ The Gospel on the .xvi. sonday after Trinitie sonday. The. vii. chapter of Luke. B

Jesus went into a citie called Naim, and many of his disciples went with hym, and much people. Whan he came nye vnto the gate of the citie, beholde ther was a deed man caryed out, which was the only sonne of hys mother, & she was a wedow: and much people of the city was with her. And whan Jesus saw her, he had compassion on her, and sayd vnto her: wepe not. And he wēt and touched the coffyn, and they that bare hym stode styll, and he sayd: Yonge man, I say vnto thee aryse, And the deed sate vp, & begā to speke, and he deliuered him to his mother: and there came a feare on them all, and they glorified god sayynge: A great prophete is vprysen emonge vs, and god hath visited his people.

¶ The Pistle on the .xvii. sonday after Trinitie sonday. The. iiii. chpapter to the Epheſi. I

Beseech you, I which am in bōdes for the lordes sake, that ye walke worthy of the vocation, wherwith al ye are called, w humblenesse of mind, wyth al lowlinesse & meknesse, and longe suffring, forbearyng one another through loue, & that ye be diligēt to kepe the vnite of the spirite, in the bōde of peace: be vnde one bodye, and one spirite, euen as ye are called in one hope of your callynge. Let ther be but one lord, one fayth, one baptisme, one god and father of al, whych is aboue all, through al and in you al, which is blessed in the worlde of all worldes. Amen.

¶ The gospel on ỹ .xvii. sōdoy after trini. Luk. xiiii. A

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VWhā Jesus wēt into the house of one of the pharisees to eate bread on the saboth day and they watched him, & behold ther was a mā before him which had the dropsy: and Jesus answered & spake vnto the lawiers & phariles, saiyng: Is it lawful to heale on the Saboth day? they helde theyr peace, And he toke him, and healed him & let hym go, and answered them, saiyng: which of you shal haue an oxe or an asse fallē in to a pyt, & wyl not streyght way pul him out on the Saboth day? And they could not answere him agayn to ẏ. He put furth a similitude to ẏ gestes when he marked how they preassed to the hyest rowmes, & said vnto thē whan thou art bidden to a wedding of any man syt not downe in the hyest rowme, lest a more honorable man than ẏ be byddē of him, & he that bad both hym & thee, come and say vnto thee: Giue this mā rowm, and thou, then begyn wt sham to take ẏ lowest rowme: but rather whā thou art bydden go & syt in the lowest rowme, that whan he that bad the commeth, he may say vnto thee: Frend syt vp hyer. Then shalt thou haue worshyp in ẏ presence of them that syt at meat with thee. For who so euer exalteth him selfe shalbe brought lowe: and he that humbleth hym selfe, shalbe exalted.

¶ The Pistle on the .xviii. sōday after trini. i. Cor. i. A

BRethrē, I thāke my god alwayes on your behalfe for the grace of god, which is gyuen vp you Jesus Christ, ẏ in al thinges ye ar made ryche by hym, in all learnyng and in al knowledg, euen as ẏ testimony of Jesus Christ was cōfyrmed in you, so ẏ ye ar behind in no gyfte, and wayte for the apperynge of oure lorde Jesus Christ, which shall strength you vnto the ende, ẏ ye may be blamelesse in the day of our lord Jesus christ

¶ The Gospell on the .xviii. sonday after trinitie sonday. the .xxii. chapter of Mathew.

The phartsees went vnto Jesus, and one of them which was a doctour of ỹ law, asked him a question, tẽpting him saying: Master, whiche is the great cõmaundemẽt in the law? Jesus sayd vnto hym: Thou shalt loue thy lord god w̃ al thy harte, w̃ all thy soule, & with al thy mynde. This is the fyrst & the greatest cõmaundemẽt, & ther is one other lyke vnto this. Thou shalt loue thy neyghboure as thy selfe. In these two cõmaundemẽtes hãge, al the law, & the prophetes. Whyle the phartsees were gathered together, Jesꝰ asked thẽ saying: whae thynke ye of Christ? whose sõne is he? They said vnto him: The sonne of Dauid. He sayd vnto thẽ. How than doth Dauid in the spirite call hym lord, saying: The lord sayd to my lorde, syt on my right hand tyl I make thyn enemies thy fote stole. Yf Dauid called him lorde, how is he thã his son? And none of thẽ could answere hym a gayn one word: neyther durst any man from that day furth aske hym any mo question.

¶ The Pistle on the xix. sõday after trinite. Ephe. iii. C

Brethren, be ye renewed in the spirite of your myndes, & put on that new mã, which after the ymage of God is shaped in ryghteoulnes, and true holynesse. Wherfore put away lyeng, and speake euery man truth vnto his neighboure, for as much as we are membres one of another. Be angry, but syn not: let not the sunne go down vpõ your wrathe, giue no place vnto the backbiter: let him that stole, steale no more, but let hym rather laboure with his handes some good thyng, that he may haue to gyue vnto hym that needeth.

¶ The Gospel on the. xix. sõday after trin. Math. ix. J

Esus entred into the shyp and passed ouer: and came into his awne cytye, and beholde, they broughe vnto hym a man sycke of the palsey, lyyng in hys bed. And whan Jesus saw they; fayth he sayd to the sycke of the

palsy

palsey: Son, be of good cheze, thy synnes are forgyuen thee. And beholde, certayn of the Scribes sayd in them selfes, he blasphemeth. And whā Jesꝰ saw theyr thoughtes, he sayde: wherfore thynke ye euyll in youre hartes? Whether it is easyer to say, thy synnes ar forgyuē thee? or to saye, aryse and walke: that ye maye knowe that the sonne of man hath power to forgyue synnes in earthe. Than sayde he vnto the sycke of the palsey. Aryse, take vp thy bed, and go home to thy house. And he arose and departed to hys house. And whā the people saw it, they meruayled and glorifyed God, whyche hath gyuē such power vnto men.

℣ The pistle on the .xx. sōday after trinite. Ephe. v.

BRethren, take hede that ye walke circumspectlye, not as fooles, but as wyse, redemyng the tyme, for the dayes are euyll. Wherfore be ye not vnwyse, but vnderstande what the wyll of the Lorde is. And be not dronke wyth wyne, wherin is excesse, but be fulfylled wyth the spirite, speaking vnto your selues in psalmes and Hympnes, and spirituall songes, singyng and makyng melody to the Lorde in your hartes, gyuynge thankes alwayes for all thynges, in the name of oure lord Jesus Christ, to God the father, submyttyng your selues one to another in the feare of God.

℣ The gospel on ỹ .xx. sōday after trinit. Math. xxii.

JEsus sayd vnto his disciples. The kyngdom of heauē is lyke vnto a certain king, which maryed his son and sent furth his seruauntes, to call them that were bydden to the weddyng, & they would not come. Agayn he sent furth other seruauntes, saiyng: Tel them which are byden: Beholde I haue prepared my dynner, myne oxen and my fatlynges are kylled, and all thynges are ready, come vnto the mariage. They made lyght of it, and went theyr wayes, one to hys ferme place, another

about hys merchãdise, the remnaũt toke hys seruaũtes and entreated thẽ vngodly, & slew thẽ. When the king herde that, he was wroth, & sẽt furth his warriours and destroyed those murtherers, & brẽt vp their cytie. Thã sayd he to hys seruaũtes: The weddyng was prepared but they which were biddẽ therto, were not worthy: Go ye therfor out into ỹ high wayes, & as many as ye finde byd thẽ to the mariage. The seruaũntes went out into the highe wayes & gathered together as many as they could find both good and bad, & the wedding was furnyshed with gestes. The king came in, to beholde his gestes, and spyed ther a mã which had not on a weddyng garment, and sayd vnto hym: Frende, how cam ſt thou in hyther and hast not on a weddyng garment? And he was euen specheleſſe. Than sayd the kyng to the mynistres: Take and bynde hym hand & foot, and cast hym into vtter darknes, ther shal be wepyng and gnasshing of teeth. For many are called, and fewe be chosen:

The Pistle on the .xxi. sõday after trinitie. Ephe. vi. B

MY brethren, be strong in the lord, & in the power of his mighty, put on the armoure of god, that ye may stand stedfast agaynst the crafty assautes of the deuyll: for we wrastle not agaynst flesche and blonde, but agaynst rule, agaynst power, and agaynste worldly rulers of the darknesse of this world, agaynste spirituall wyckednes for heauenly thinges: For this cause take vnto you the armour of god, ỹ ye may be able to resist in the euyl day, & to stand perfite in all thinges. Stãd therfore, & your loynes gyrde about wt vertue, hauyng on the breaste plate of righteousnes, & shod with shoes prepared by the Gospel of peace. Aboue all take to you the shelde of faith, wherwith ye may quench all the fyry dartes of the wicked, & take the helmet of saluatiõ, and the sweard of the spirite, whiche is the worde of God.

The

¶ The Gospel on the.xxi.sonday after trinit: Joh.iiii. T Here was a certayne ruler, whose son was sycke at Capharnaum. As sone as he hearde that Jesu was come out of Jury into Galile, he wēt vnto him, & besought him ye he would descēde & heale his son for he was euē redy to dye. Thā sayd Jesus vnto him: Except ye se signes, and wōders, ye beleue not. The ruler sayde vnto hym: Syr come away, or euer ye my child dye. Jesus sayde vnto him: Go thy waye, thy sonne lyueth. And the man beleued the wordes that Jesus had spokē vnto him, & went his way. And anone as he went on hys way, his seruaūtes met him, & tolde him saying. They son lyueth. Thā enquyred he of thē the hour whā he began to amende: and they sayd vnto hym: Yesterday the seuenth houre the feuer left him, and the father knew that it was that same houre whā Jesus sayd vnto him: thy son lyueth, & he beleueth and al his housholde.

¶ The Pistle on the.xxii.sonday. Philippians.i. B Rethren, we trust in our lord Jesus Christ that he which begā a good worke in you, shal perfourme it, vntyll the day of Jesus Christ, as it becōmeth me so to iudge of you because I haue you in my hart & haue you also euery one companyōs of grace wyth me, euen in my bondes as I defende & stablysh the gospel. God beareth me recorde, how greatly I lōge after you all from the very harte roote in Jesus Christ & thys I pray, that your loue may encrease more & more in knowledge, & in al kelyng, that ye might accepte thinges most excellent, that ye myght be pure & such as should hurte no mans cōscience, vntyll the day of Christ fylled with the frutes of righteousnesse, why the frutes come by Jesus Christe vnto The Glorye And laude of God.

¶ The Gospell on.xxii. sonday after Trinite sondaye The.xviii.chapter of Mathew.

IEsus put furth a similitude vnto his disciples, sayinge: The kyngdome of heauen is lykened vnto a certayn king, which would take accompte of his seruaũtes, & whã he had begon to reken, one was brought vnto him whiche ought him. x. thousande talentes, but whã he had nought to pay, the lord cõmaunded him to be solde, his wife and his chyldren, and all that he had & payment to be made. The seruaũt fell doune, and besought him saiyng: Syr, gyue me respyt, & I wyl pay it euery whyt. Thã had the lord pitie on the seruaũt, and loosed hym, & forgaue hym the debte. The same seruaũt went out & found one of his felowes, which ought hym an hundred pence, & layd handes on him, & toke hym by the throte, saiyng: Pay me that thou owest. And his felowe fell downe & besough hym saiyng: Haue pacience with me, & I wil pay thee al. And he wold not, but went & cast him ito prisõ, tyl he shold pay the det. Whan his other felowes saw what was done, they were very sory & cam & told to theyr lord all that had hapned. Thã his lorde called him, and said vnto him, O euyll seruaũt, I forgue thee al thei dette, bycause thou praidest me: was it not mete also that thou shouldest haue had cõpassion on thy felowe, euen as I had piti on thee? And his lorde was wroth, & declared hym to the iaylers, tyl he should pay al that was due to hym. So lykewse shal my heauenly father do vnto you, yf ye wyll not forgyue with your hartes, eche one to his brother theyr trespasses.

¶ The Pystle on the. xxiii. sõday after trin. Phi. iii. D

BRethrẽ, be folowers of me, & lok on thẽ which walke euen so as ye haue vs for an ensample, for many walke of whom I haue told you often, & now tell you weping (ẏ they ar the enmyes of the cross of christ, whose ende is dãnatiõ, whose belly is theyr god, & whose glorie is to theyr sham, which are wordly mynded: But

our

our conuersatiō is in heauē, frō whence we loke for the sauyour, euen the lord Jesus Christ, which shal chaung into another fashion our vyle bodyes, that they may be fashyoned lyke vnto hys gloryous body, accordynge to the worckyng, wherby he is able to subdue all thynges vnto hym selfe, in Jesus Christ our Lorde.

¶ The gospel on ỹ. xxiii. sōday after trini. mat. xxii. ℣

THe pharisees wēt & toke coūsel, how they myght tangle Christ Jesus in his wordes, and sēt vnto him their disciples w herodes seruaūtes, saiyng Master we know that thou art true, and that ỹ teachest the waye of god truely, neyther carest for any man, for thou cōsyderest not mennes estate, tell vs therfore how thinkest thou: Is it lawful to gyue tribute vnto Cesar or not: Jesꝰ perceyued theyr wilynes, & said: why tēpte ye me ye hypocrytes: lette me se the tribute money. And they toke hym a pēny, & he sayd vnto thē: whose is thys ymage & superscription: They sayd vnto him: Cesars. Thā sayd he vnto thē: Gyue therfore to Cesar, ỹ whych is, Cesars: and gyue vnto God, that whych is goddes.

℣ The Pistle on the. xxiiii. sōday after trinite. Collo. i

BRethren, we ceasse not prayyng for you, & desirynge that ye myght be fulfylled with the knowledge of hys wyll, and in al wysedom and spiritual vnderstandyng, that ye myght walke worthy of the lord in al thinges ỹ please him, beyng fruteful in al good workes, and encreasyng in the knowlege of god, strēgthed with all myghte thorow hys glorious power, vnto all patyence and longe sufferynge, wyth ioyfulnesse in Jesus Christe our Lorde.

℣ The gospel on ỹ. xxiiii. sōday after trini. Mat. ix. ¶

VWhyle Jesꝰ yet spake vnto ỹ people, behold, there came a certayne ruler, & worshypped him saiyng: My doughter is euē now deceased, but come & lay

thy

thy hand on her, and she shal liue. And Jesus arose & fo lowed him w̄ his disciples. And behold a womā which was diseased with an yssue of blud. xii. yeres, came be- hynd hym, & touched the hemme of his vesture. For she said in her selfe: yf I maye touche but euen his vesture only, I shalbe safe. Jesus turned hym about, & behelde her, saiyng: Doughter be of good cōfort, thy fayth hathe made ẏ safte. And she was made hole euen ẏ sam houre.

The Pistle on the next sōday before aduent. Jere. xxiii

BRethrē, behold the dayes wil com, saith ẏ lord that I wyl steare vp vnto Dauid a righteous braūch, whych shall beare rule, and dyscusse matters with wisedome, & shal set vp equitie & righteousnes agayne in the earth in his tyme. Juda shalbe safe, and Israell shal dwell without feare, & this is the name ẏ they shall call hym the lorde our righteousnes, werefore the days wyll come, saith the lord, that they shall say no more, the lorde lyueth that brought the chyldren of Israel out of the land of Egypt: but the lord lyueth which deliuered & brought the sede of the house of Israell out of ẏ land of the northe, and from all lādes wether I thruste them & they shall dwell in theyr owne lande, sayeth the lorde god almyghty.

The gos. on ẏ next sōday before aduēt son. John. vi. A

VUhan Jesus lyfted vp his eyen, and saw a great cōpany come vnto hi he said vnto philyp: whēse shal we bye bread ẏ thes might eat. This he said to proue hym, for he hym selfe knew what he would do. Philip āswered hym: Two hūdred peny worth of bread ar not sufficient for them, that euery man haue alyttel. Thē sayd vnto hym one of his discyples Andrewe, Sy mon Peters brother: There is a chyld here, which hath fyue barly loues, & two fysses, but what is that emōg so many? Jesus sayde: make the people to sytte downe

there

(there was much grasse in the place). And the men sate down, in nũbre aboue .v. M. Jesus toke ỹ bread, & gaue thankes, & gaue to his disciples, & his disciples to them that were set downe. & lykwyse of the fisches, as muche as they wouldе. When they had eaten inough, he sayde vnto his disciples: Gather vp the broken meate that remayneth, that nothyng be lost. They gathered it together, and fylled .xii. baskettes with the broken meat of the fiue barly loues & two fyshes, whych broke meat remayned vnto them that had eaten: Than those menne when they had sene the myracle that Jesus dyd, sayde: This is of a truthe, the same prophete, which shal come into the worlde.

The Pystle ō the fyrste sōday in Iouēt. Roma. xiii. D. Brethrē, for somuch as we know this nāely the tym that the houre is nowe for vs to ryse from slepe: for nowe is oure saluacion neater, then when we beleued. The nyght is passed, & the day is cō nygh. Let vs therfore cast awaye the workes of darkenesse: and put on the armore of lyght. Let vs walke honestly as it were in the day: not in excesse of eatyng & drynkyng, neyther in chambrynge and wantōnesse, neyther in strife and enuiynge, but put ye on the lorde Jesus Christe.

The Gospel on the.fyrst sonday in Iouent. Mat. xxi. A When they drew nygh vnto Jerusalē, & were cōe to Bethphage, vnto the mount Oliuet, Jesus sent two of his disciples, saying to them: go into the towne that lyeth before you, and anone ye shall fynde an asse bound, and a fole with her, lose them and bryng them vnto me. And if any man say ought vnto you, say ye the lorde hath nede of them, and strayt way he wyl let them go. All this was done to fulfyll that, whiche was spoken by the prophete saying: Tell ye the doughter of Syon: Beholde, thy kyng commeth vnto thee, meke

and syttynge vpon an asse and a colte, the fole of an ass vsed to the yock. The disciples went, and dyd as Jesus cōmaūded them, and brought the asse and the colt, and put on them theyr clothes, & set hym theron. But many of the people spred theyr garmentes in the waye, other cutte downe braunches frome the trees, & strawed them in the way. The people that wente before, and they also that folowed after, cryed, saiynge: Osanna the sonne of Dauyd: Blessed be he that commeth in the name of our lorde. Osanna in the heyght.

The Pystl on the second sōday in Aduēt. Roma. xv. A.

BRethren, whet so euer thynges are wrytten afore tyme, ẏ is wryttē for our learning, because ẏ we torugh paciēc & cōfort of the scriptutes might haue hope. The goh of pacienc & cōso lacion graunt yon to be like minded one to wardes another, after ẏ ensampl of Jesu Christ, that ye al agryng to geyther, may withe one mouth prayse god ẏ father of our lord Jesu Christ. Wherfor receyu ye one an other, like as christ receued vs to ẏ prayse of god. I say also ẏ Jesus christ was minister of ẏ ciriumcisiō for the truth of goddes wil, to cōfirme the promises mad vnto the fathers. And ẏ the gētiles might prais god for his mercies sak, as it is written. For this caus I wil praise thee emone the gētiles, & syng in thy name. And agayn he sayth: Reioyse ye gētiles w̄ his people. Agayn: Prayse ẏ lord al ye gentiles & laud him al naciōs. And in another place Esaias saith Ther shalbe ẏ roote of Jesse & he ẏ shal rayse the reygn ouer the Heathen, in him shal ẏ heathen hopē. The god of hope fyl you w̄ ioye & peac in beleuynge, the ye may be flowyng in hop through the power of the holy ghost

The Gospel on the second sonday in aduent. Lu. xxi. E.

IEsus sayd vnto stis disciples. There shal be sygnes in the sonne, aud in the Moone, und in the Steires,

and

& vpō earth. The people shal be in such dispayre ỹ they shal not tell which way to turn thē selues. The sea and ỹ waues shal roze, & mens hartes shal fayle thē for feare & for loking after those thinges, which shal com on the earth: for ỹ powers of heauē shal moue, & then shal they se the sōne of man come in a cloud with power & greate glozy. When these thinges begyn to come to passe, then loke vp & lyft vp your handes, for your redemētō draweth nygh. And he sheweth thē similitud, behold ỹ figg tre, & al trees, whā they shut furth theyr budders, ye se & know of your own selues that sōmer is thē nye at hand Also ye lykwise (when ye se these thynges come to passe, so vnderstād that the kingdō of god is nygh. Verely I say vnto you this generatiō shal not pass, tyal be fulfilled: heauē & earth shal pass but my wozdes shal not pass

The Pystle on the .iij. sondayin Aduent. 1. Cozin. iiij. A

Brethrē, let mē this wyse estem vs, specially for christes ministers, and stewardes of the secrets of god Now we men desyre no mozeof the steward, then that they be found faythfull. With me it is but a very smal thynge that I shuoldē be iudge of you, eyther of mans dayo. No I iudge not myne owne self I know nought by my selfy, yet am I not therby iustified it is the lozde that iudgeth me: therfoze iudge nothyng befoze the tim vntyl the lozd com. which wyl lyghten thinges that are hyd in darkenesse, and open the cōsels of the haretes, and than shall euery man haue prayse of god.

The Gospel of the thyrd sondayin Aduent. Mat. xi. I.

When Jhō being in pryson, herd the wozkes of Christ, he sēt two of his disciples, & sayd vnto hi art thou he that shal com oz shal we lok for a nother Jesus answered and sayd vnto them: Go & shew Jhon agayn what ye haue hard & sene: The blynd se, the halt go, ỹ lyppers are cleased, the deef heare, ỹ dead are raysed

vp, and the Gospell is preached to the pore, & happy is he that is not offēded by me. Euē as they departed, Jesus began to speake vnto the people, of John: what wēt ye for to se in the wildernesse? wēt ye out to se a rede waueryng with wynde? Eyther what went ye out for to se: wente ye to se a man clothed in softe rayment? Behold, they that weare softe clothynge, are in kynges houses. But what went ye out for to se? went ye out to se a Prophet? yea I say vnto you, & more then a prophet, for this is he of whom it is written. Beholde I send my messenger before thy face, which shal prepare thy way before ẏ.

¶ The Pistle on the. iiii. sōday in aduent. Phili. iiii. A

BRethren, reioyce ye in the lord alway, and again I say, reioyce: let your frendshyp be knowē vnto all men. The lorde is euen at harde. Be not carefull, but in all thynges let your peticion in feruent prayer & supplication be knowen before god with gyuinge of thankes. And the peace of god, which passeth al vnderstandynge, ke ke your hartes & myndes in Christ Jesu.

The Gospel on the. iiii. sonday in Aduent. Jhon. i. B.

THe Jewes sent prestes & leuytes frō Jerusalē to axe Jhō, what art thou? And he cōfessed and denied not, and sayd playnly I ā not Christ. And they axed him, what thē, art thou Helias? And he sayd: I ā not. Art ẏ that prophet? And he answered: No. Then sayd they vnto him. what art ẏ, that we may gyu an answere to them that sēt vs: what sayest thou of the selfe. He sayd I am ẏ voyce of a cryer in the wildernes, make streyght the way of the lord, as said the ꝓphet Esaias. And they which were sēt, were of the pharises. And they asked him, and sayd vnto him: why baptysest thou then yf thou be not Christ, nor Helyas, neyther the Prophete John answered thē, saiyng, I baptyse wyth water, but one is emonge you, whome ye knowe not. He it is that

commeth

commeth after me, which was before me, whose show latchet I am not worthy to vnlose. These thynges wer don in Bethabara beyonde Jordon, where John dyde baptyse.

The Pystle at hye masse on Christmas day. Hebr.i.A.

BRethrē, God i ties past diuersly & many wayes spake vnto the fathers by prophets, but in these last dayes he hath spoken vnto vs by his awne sonne whome he hath made heyre of all thinges, by whome also he made the world. Which sonne being ẏ bryghtness of his glory, and the vēry ymage of his substance, rulynge all thinges, with the worde of his power, hath by his owne persone pourged our synnes, and sytteth on ẏ ryght hande of the maiesty on hygh, & is more excellēt then the angels, in as much as he hath by inheritaunc obteyned a more exellēter name thā they: for vnto whiche of ẏ aungels said he at any tyme? ẏ art my sōn this day begat Iẏ. And agayn I wil be his father, & he shal be my sōn. And again, whanhe bringeth in ẏ first begotten sonne into the worlde, he sayth: And al the angelles of god shal worshyppe hym. And vntd his angelles he sayde: He maketh his angelles spirites, & his ministers flames of fyre, but vnto ẏ sōn he sayth: O god thy seat shalbe for euer, the sceptre of thy kyngdom is a ryght sceptre. Thou haste loued ryghtewysness, and hated iniquite, wherfore hath god, which is thy god, anoynted ẏ with the oyle of gladnesse aboue thy felowes. And thou lorde in the beginning hast layde the foundacion of the earth. And the heauens are the workes of thy handes. They shal perish but thou endureste. But they al shal waxe old also, as doth a garment, & as a vesture shalte thou chaūg them, and they shalbe chaunged: but thou art always the same, and thy yeares shall not fayle.

The Gospel at hye masse on Christmas day. Jhon.i.A.

IN the beginnyng was the worde, and the worde was wyth god, and god was the worde. The same was in the beginning with god. All thinges were made by it and wythout it was made nothyng that was made. In it was lyfe, and the lyfe was the light of mē, & the light shyneth in darkenesse, and the darkenesse cōprehendeth it not. There was a man sente from God, whose name was John. The same came as a witnesse, to beare wytnesse of the lyght, ẏ al men through him myght beleue. he was not that lyght, but was sent to beare witnesse of the lyght: That was a true light. which lighted al men that come into the worlde. He was in the world, and the worlde by him was made, & the world knew him not: he came emonge hys awne, & hys owne receyued hym not, But as many as receyued hym, to them he gaue power to be the lōnes of god, in that they beleued on his name which were borne not of bloud, nor of the wyl of ẏ flesh, nor yet of the wyl of mā, but of god: and the same worde became fleshe, & dwelt emong vs, & we saw the glory of it, as the glory of the only begotten sonne of the father, whych worde was full of grace and verite.

The Pistle on S. Steuens day. the. vi. chap. Actes

STeuen full of faith & power, dyd great wonders & miracles emong, the people. Then there arose certeyn of the scholes, which ar called Libertines, and Sirenites, & of Alexandria, & of Cicilia, & of Alia dysputyng with Steuen, & they could not resyst the wysedom, & the spirtte with which he spake. Whē they herd these thynges, theyr hartes cleaue asōder, & they gnasshed on hym wyth theyr teeth: but he beynge full of the holy ghost loked vp stedfastly with his eyes into heauē, and saw the glory of God, and Jesus standinge on the ryght hand of god, and sayd: Byhold I se the heauens open, & the sonne of man standyng on the ryght hand of

god

god. Then they gaue a shoute with a loude voyce, and stopte theyr eares, & ran vpon hym al at ones, and cast hym out of the cytie, & stoned hym, & ỹ wittnesses layde downe theyr clothes at a yong mans fete named Saul And they stoned Steuen, callyng ou, & saiyng: Lorde Jesu receyue my spirit, & he kneled downe, & cried with a lõud voyce: Lord, lay not this synne to theyr charge. And when he had thus spoken, he fell a slepe in our lord

The Gospel on saynt Steuens day Mathew xxiii. D.

JEsus sayd vnto the Jewes and the cheefe prestes: Behold I send vnto you prophetes, wise mẽ and scribes and of them shal ye kyll and crucifie, & some of them shal ye scourge in your synagoges, and persecute them from cytie to cytie, that al righteous bloud many fal õ you, which had ben shed vpon the earth from the bloud of tygte ous Abel, vnto the bloud of zachartas the sõn of Barachias, whom ye slew betwene the temple & the aultar. Verely I say vnto yon, al thse thynges shall lighte vpon ehis generacyou. O Jerusalem Jerusalẽ which killest prophetes and stonest them which are sent vnto the, howe oft would I haue gathered thy chyldrẽ to gyther, as the henne gathereth her chyckens vnder her wynges, but ye would not: behold your habytaceon shall be left vnto you desolat. For I say to you, ye shal not se me hensforth, tyll ye say: Blessed is he, that commeth in the name of the lorde.

The Pystle on saynte Jhon the euange daye ecclt. xv.

HE that feareth god, wyl do good, & he ỹ kepeth the law, shal optayn wisdõ, & she wil cõ agaynst hem as an honorable mother: vs a woman ye a virgin, shal she receyue him. She shal fede him w the bread of lif & vnder stãding, & the water of wholsõ wisdom she shal giue him to drinke, & she shal exalt him emõg his neighbors: & shal opẽ his mouth euein ỹ thicke-

kest.

rest of the cõgregation. And she shal fyll him wyth the spirite of wysdome and vnderstandynge, and wyth the garmente of glory shall she apparell hym. She shall make hym ryche wyth ioye and gladnesse and shall inherite hym of an euerlastynge name.

The gospel on S. Johns euãgelist. day, Joh. xxi. Jesus sayd to Peter: Folow me: Peter turned about and saw that disciple, whõ Jesus loued, folowynge, whych also leaned on his breast at supper, and sayd: Lorde which is he that betrayeth thee? whẽ Peter therfore saw him, he sayd to Jesus: Lord what shall he here do? Jesus sayd vnto hym: Yf I wyll haue hym to tary tyll I come, what is that to thee? folow thou me. Then went this saiyng abrode emong the brethren, that that disciple should not dye. Yet Jesus sayd not to hym, he shal not dye, but yf I wyl haue him to tary tyl I come, what is that to thee. The same disciple is he, whych testifieth of thes thinges, and wrote these thinges, and we know that hys testimony is true.

The Pistle on childermasse day. the. Apoca. xiiii.

And I loked, and loo, a lãbe stode on the mount Syon, & with hym an hũdreth and. xliiii. thousand, hauing his name & his fathers name written in theyr foreheades. And I hard a voyce frõ heauẽ, as the sound of many waters, & as the voyce of a great thũder, and I herde the voyce of harpers harping with theyr harpes, & they songe, as it were a new song before the seate, and before the. iiii. beastes, and the elders and no mã conde learne that sõge, but the hundreth & xliiii thousand, which were redemed frõ the earth. These are they, whych were not defyled wyth women for they are virgins. These folow the lambe whither so euer he goeth. These were redemed from men, beyng the fyrst frutes vnto God, and to the lambe, and in theyr mouthes

was

was found no guyle, for they are without spotte before the throne of God.

¶ The Gospel on chyldermas day. Matthwe. ii. C.

THe aungel of ỹ lord appered to Joseph in dreame saying: Aryse, & take the chyld & his mother, & flye into Egypt, & abyde there tyll I bryng the worde, for it will come to passe, that Herode wyll seke the chyld to destroye him. Then he arose and toke the chyld and his mother by night, & departed into Egypt, & was ther vnto the death of Herode, to fulfyll ỹ which was spoken of the lorde by the prophete, which sayeth: Out of Egypt haue I called my sonne. Then Herode perceyuynge that he was mocked of the wyse men, was exceedynge wroth, and slewe all the chyldren that were in Bethleem, and in all the costes therof, an many as were two yeres olde and vnder, accordyng to the tyme which he had diligently searched oute of the wyse men. Then was fulfilled that which was spoken by the prophete Jeremy, saying: On the hylles was a voice heard, mournyng, wepinge, and great lamentacion. Rachel weping for her chyldren, and would not be comforted because they were not.

The Pystle on the sõday after chrystmas day. Galla. iiii

BRethren, I say that the heyre as longe as he is a chylde, differeth not frõ a seruaunt, though he be Lord of all, but is vnder tutors and gouernors, vntyl ỹ tyme appointed of the father: euen so we as long as we were chyldren were in bondage vnder the ordinaunces of the worlde. But whã the tyme was ful come, god sent his sonne borne of a woman, and made bonde vnto the lawe, to redeme them which were vnder the lawe, that we thrugh election, mygh receiue the inheritaunce, ỹ belongeth vnto the naturat sonnes. God hath sente the spirite of his sonne into our hartes, which cryeth: Abba

father. Wherefore nowe art thou not a seruaunt, but a sonne: If thou be a sonne, thou arte also an heyre of god through Christe.

The Gospel on the sōday after christmas day. Luc. ii. ℭ

Ioseph and Mary, the mother of Iesus meruayled at those thynges which were spokē of him, & Symeon blessed them and sayd vnto Mary his mother: Beholde, this childe shal be the fal and resurrection of many in Israell, and a sygne whiche shalbe spoken agaynst, and moreouer the sweard shall perce thy soule that the thoughtes of many hartes maye be opened: & there was Anna a prophetisse, the doughter of Phanuel of the tribe of Aser, and she was of a greate age, & had lyued with an husbande. vii. yeares from hyr virginite, & she had ben a wydowe about. viii. score, & .iiii. yeares which went neuer out of the temple, but serued there, with fastinge and prayer nyght and day, and she came in the same houre, and praysed god, and spake of hym to all that loked for redemcton in Ierusalē. And as soone as they had performmed all thynges accordynge to the lawe of the lorde, they returned into Galile into their owne cittie Nazareth, and the childe grewe and waxed stronge in spirite, and was full of wyse dome, and the grace of god was with hym.

The pystle on ỹ dedicatiō day. ỹ reuelacō of Iho. xxi.

Ihon sawe the holy cytie new Ierusalem come downe frō god out of haeuē prepared as a bryde garnyshed for hyr housbande. And I herde a great voyce form the throne, saying: Beholde the tabernacle of god is in men, and he wyll dwell with them, and they shalbe his people, and god him self shal be with them, & be their god, and god shall wype awaye all teares from their eyes, & there shalbe no more death, neyther sorow, neyther cryeng, neyther shall there be any more peyne, for

the

the olde thynges are gone. And he that seate vpon the sayde: Beholde I make all thynges new.

¶ The Gospel on the dedication day. Luke.xix. A

IEsus entred in and went thorow Jerico, and beholde there was a man named zacheus, and he was a ruler emong the publicans, & ryche also, and he made meanes to se Jesus, what he should be, & he could not for the preasse because he was of a lowe stature. Wherfore he ranne before, and ascended vp into a wylde fygge tree, to see hym for he would come that same way. And whan Jesus came to the place, he loked vp, and saw hym, and sayd vnto hym: zachee, at once come downe, for to daye I muste abyde at thy house. And haskelye he came downe and receyued hym ioyfully. And whan they sawe that, they all grudged, sayinge. He is gone in to tarye wyth a man that is a synner. zache stode furth and sayd vnto the Lord: Behold lord, the halfe of my goodes I gyue to the poore and yf I haue done any man wronge I wyl restore hym foure folde. Jesus sayde vnto him: This day is helth cume vnto thy house, for as muche as thys same is becomme the chylde of Abraham for the sonne of man is come to seke and to saue that whych was lost.

¶ Here after foloweth the Pystles and Gospels on the sayntes dayes, &c.

¶ Here begynneth the

Epistles and Gospeles on the sayntes dayes.

¶ The Epistle on Candelmas daye. Mala. iii.

Beholde, I sende my messenger, which shal prepare thy way before me, & sodenly shall the lord (whome ye leke) come vnto his temple, euē the messēger of the couenaunt, whome ye desyre. Who shal endure in the day of his cōming? Or who shal stand whyle he is seene? For he is a tryenge fyre and as the earthe that fullers scoure wythal. And he shall syt tryeng and purgyng siluer, and shall trye and purifie the sonnes of Leuy, and shall fyne them as golde and syluer, & they shall bringe offeryng vnto the lorde of ryghtuousnesse and the sacrifice of Juda and Jerusalem shal be delycious vnto the Lord, as in the olde tyme, and in the yeres that were at the begynnynge.

¶ The Gospell on Candelmas day. Luke. ii. D. Whan the tyme of her purificatiō (after the law of Moses) was come they brought Jesus to Jerusalē to present him to the lord: as it is wyttē in the law of the lord: Euery mā childe that firste openeth the matrix, shall be called holy to the lorde, and to offre (as it is sayd in the law of the lord) a payre of turtle doues, or two ponge pygeons. And beholde, there was a man in Jerusalem, whose name was Symeon, and the same man was iuste and feared god and longed for the consolation of Israell, and the holy ghoste was in hym And an answere was gyuen hym of the holy Ghost, that he shulde not se deeth, before he had sene the lordes annoynted. And he came by inspiration into the temple. And whan the father & the mother brought in the chyld Jesus to do for hym after the custome of the law: Than

tobe

toke he hym vp in hys armes, and sayd: lord now lettest thou thy seruaunt depart in peace accordyng to thy promyse. For myne eyes haue sene the sauiour sente from the: Whyche thou haste prepared before the face of all people. A lyght, to lighten the gentiles, and the glory of thy people Israell.

The Pistle on S. Mathias day, the. i. chap. Actes

Peter stode vp in the middes of the disciples & sayd: The nombet of the names that were together were about an. C. and xx. Ye mē and brethren this scripture must nedes be fulfilled, which ỹ holy ghost thorow the mouth of Dauid spake before of Judas which was guyde of them that toke Jesus. For he was numbred with vs, & obteyned felosship in this ministracion, and he hath now possessed a plot of grou̅d with the reward of iniquite: & whan he was hanged, brast asonde in the myddes, & all his bowels gusshed out, whiche thynge was knowen vnto all the inhabiters of Jerusalē: in so moche that that felde is called in theyr mother tunge, Acheldema, that is to say, the bloud feld. It is wrytten in the booke of psalmes: His habitacion be voyde, and no man be dwellyng therin, and his byshoprike let an other take. Wherfore of these men which haue companied with vs (all the tyme that the lorde Jesus went in and out emonge vs, begynnynge at the baptyme of Jhon, vnto that same daye that he was taken vp from vs (muste one be ordeyned to be a wytnesse with vs of his resurrection. And they appoynted two men, Joseph called Barsabas whose syr name was righteous, and Mathias, and they prayed, sayng: Thou lord which knowest the hartes of al me, shew, whether thou hast chosen of these two, that the ou may take ỹ rowme of this ministracio, & apostlehyp, from the which Judas by transgression fel: that he myghe go to his owne

place. And they gaue furth their lottes, & the lotte fell on Mathias, & he was counted with the eleuē apostles.

¶ The Gospell on saynt Mathias day. Mathw. xi.

AT that Jesus answered and seyd: I prayse thee o father, lord of heauen & earth, because thou hast hid these thyng frō the wyse and prudent, and haste opened them vnto lytle babes. Euen so father, for so it pleased thee. All thynges are geuē vnto me of my father and no man knoweth the sonne but the father: neyther knoweth any man the father, saue the sonne, and he to whome the sonde wyll open hym. Come vnto me all ye that labour and are laden, and I wyl ease you, take my yocke on you and learne of me: for I am mylde & lowly in hart, and ye shal fynd reste vnto your soules: for my yocke is easy, and my burthen is lyght.

The Pystle on ỹ Annunciatiō of our Lady Esaie. vii.

OUr lord spake to Achas, saying: Aske ỹ a signe of ỹ lord thy god, frō a low beneth, or fro an hye abou. But achas answered: I wyl no ask: Neyther wyll I tempte the lorde. Wherfore the lorde sayd: Herken ye of the house of Dauid: Is it not enough to greue men, but you must wery my god too? The lord therfore hisowne selfe shall gyue you a token: Behold, a virgin shalbe with chylde, and shall beare a sonne, and shal cal hys name Emanuell. He shall eate butter and hony, vntyll he may haue vnderstandyng, to refuse the euyl and to chose the good.

The Gospel on the Annūciacyō of our Lady Luke. i. ¶

AND in the. vi. moneth the angel Gabriel was sēt frō god vnto a cyte of Galile, named Nazareth to a virgin spoused to a, man whose name was Joseph, of the house of Dauid, & the vergins name was Mary. And the Angel wēt in to her, & said: Hayle great ly in goddes fauour, the lorde is with thee, blessed art ỹ emong

emonge women. Whan she saw hym, she was abashed at his saiynge, and caste in hyr mynde, what maner of saluta cion that shoulde be. And the Angell sayde vnto hyr: Feare not Mary, for thou hast fonude fauour with god: Lo, thou shalte conceyue in thy wombe, and shalte beare a sonne, and shalt call his name Jesus. He shalbe great, and shall be called the sonne of the hyest, and the lorde God shall gyue vnto hym the seate of his father Dauyd, & he shall reygne ouer the house of Jacob for euer, and of his kyngdome shall be none ende. Than sayde Mary vnto the Angell: How shall this be, seyng that I knowe not my husband. And the Angell answered, and sayd vnto her: The holy ghost shal come vpon thee, and the power of the hyest shal ouershadowe thee And therfore that holy thyng which shalbe borne, shall be called the sonne of god. And beholde, thy cosyn Elizabeth she hath also conceaued a sonne in her olde age and this is the. vi. moneth to her which was called barayne, for vñ god shall nothynge be vnpossible. Mary sayde: Behold I am the handmayden of the lorde, be it vnto me, euen as thou hast sayde.

¶ The Pystle on saynt Georges day James. i. MY brethrē, coūte it excedynge ioye whan ye fall into dyuers tribulacions: for as ye know how ỹ the tryynge of your fayth, bryngeth pacyence, & lette pacyence haue hyr perfyte worke, that ye may be perfite and whole, that nothyng be lackinge vnto you. yf any that is emonge you lacke wysdome, lette hym aske it of god, whiche gyueth to all men abundauntly vñ out fraud, & casteth no mā in the teeth, & it shall be gyuen hym: but let hym aske in fayth, & wauer not. For he ỹ doubteth, is like the waues of ỹ sea tost of ỹ wind, & carried vñ violence. Neyther let that man thynk ỹ he shal receyue any thyng of god. A wauering mynded mā

is vn-

is vnstable in al his wayes. Let the brother of lowe degre reioyce, in that he is exalted, & the rych, in that he is made low: For euen as the floure of the grasse, shall be vanyshe awaye. The sonne ryseth with heate, and the grasse wydereth, and his floures fal away, & the beauty of the fashyon of it, perisheth: euen so shall the rych man peryshe with his aboundaunce. Happy is the man that endureth in affliction: for whan he is tryed, he shal receyue the crowne of life, which the lorde hath promysed to them that loue hym.

¶ The Gospell on saynt Georges daye. Jhon. xv.

IEsus sayde vnto his disciples: I am the very vyne, and my father is an husbandma. Euery braunch ỹ beareth not frute in me, he wyll take away: and euerye braunche that beareth frute, wil he pourge, that it may bryng more frute. Nowe are ye cleane, by the meanes of the wordes which I haue spoke vnto you. Abide in me and let me abyde in you. As the braunche can not beare frute of it self, except it abide in the vyne: no more can ye, except ye abyde in me. I am the vine, and ye are the braunches: he that abydeth in me, & I in him, the same bringeth furth moch frut, for without me ye can do nothynge. Yf a man abyde not in me, he is cast furth as a braunche and is wythered, and men gather it, and caste it into the fyre, and it burneth. Yf ye abyde in me, and my wordes also abyde in you, aske what ye wyll and it shalbe gyuen to you.

The Epystle on saynt Mark the euange day Ephe. iiii.

BRethren, vnto euery on of vs, is gyuen grace accordyng to ỹ measure of the gyft of Christ. Wherfore he sayth: He is gon vpon hygh, & hath ledde captiuitie captyue, & hath gyuen gyftes to men. That he ascended, what meaneth it, but that he also descended fyrst into the lowest partes of the earth. He that descended

ded is euen the same also that ascended vp, euen aboue all heauens, to fulfyll all thynges. And the very same made some apostles, some prophetes, some euangelistes some shepherdes, some teachers, that the sayntes myght be made perfit, and the worke or office so mynistred that the body of Christ might be edifyed, vntyl we euery one (in the vnite of fayth, & knowledge of the sonne of god) growe vp into a perfyte man, after the measure of the full waxen age of Christe.

¶ The Gospel on S. Marke the euangelistes day. I am the true vine. &c. As it is written worde by worde in the Gospell on saynt Georges daye.

¶ The Pistle on Philip and James day. Sapi. v.

THan shall the righteous stande wyth great constante, against the that vexed them, & toke awaye that they had laboured for: whā the wycked shalle that they shalbe troubled wyth horrible feare, & shall wonder at the sodeyn and vnlooked for victory, yand shal saye in them selues, repentynge and sorowynge for anguysh of mynde: These be they which we sometime mocked and iested on. We were out of our wittes & thought they? lyuynge but madnesse, and they? ende to be wythout honour: but beholde how they are nowe counted emong the chyldren of god, and haue they? inheritaunce emonge the faythfull.

The Gospel on S. Philip & James day. John. xiiii. IEsus said to his disciples: let not your hartes be troubled, beleue in God & beleue ye in me. In my fathers house are many mansiōs. Yf it were not so, I would haue tolde it you, I go to prepare a place for you, & yf I go to prepare a place for you, I wyl come agayn, & receiue you euē vnto my selfe, ỹ wher I am ther ye may be also, & whyther I go, ye knowe, & the way ye know. Thomas said vnto him: Lord we know not whyther ỹ goest

And howe is it possible for vs, to know the way? Jesus sayth vnto him: I am the waye and the trouth & the lyke No man cõmeth vnto the father but by me. Yf ye hadde knowen me, ye had knowen my father also. And now ye know hym, & haue sene hym. Philip saith vnto hym: Lord shew vs the father, and it sufficeth vs Jesus sayethe vnto hym Haue I be so longe tyme with you, & yet hast thu not knowen me, Philip, he that hath sene me, hath sene the father. And how sayest thou then shewe vs the father? Beleuest thou not that I am in the father, and the father in me? The wordes that I speak vnto you. I speake of my selfe: but the father that dwelleth in me is he that doth the workes. Beleue me that I am in the father, and the father in me. Orels beleue me for the workes sake. Uerely verely I say vnto you, who so euer beleueth in me, the workes that I do, the same shall he do, & greater workes than these shal he do, bycause I go vnto my father, and what soeuer ye aske in my name that will I do.

The pystle on the nattui of s. Jhon baptyst. Esai. xlix.

THus sayth the lorde: Herke ye yles vnto me and geue hede ye people that are a farre. the lord called me out of the wombe, and made mencõ of mine whan I was in my mothers bowels, and he made my mouth lyke a sharpe swearde. In the shadow hir led me with his hand, & he made me as an excellent arowe, and hyd in his queuer. And he sayd vnto me: Thou art my seruaunt, oh Israell in whom I wyl be glorified. And I sayd I labour in vayne, and spend my strength for nought, and vnprofitably, howe be it my cause I commytte to the lorde, and my trauayle vnto my god. And nowe sayeth the lorde that formed me in the wombe to be his seruaunt, and to turne Jacob vn to him. Behold I haue made the a light that thou shuldest be saluacõ

vnto

vnto the ende of the worlde. Kynges shall se, and rulers shall stande vp, and shall worshippe bycause of the lorde whiche is faythfull, and the holye of Israell hath chosen the.

The gospell on the natiuete of s. Jhon Baptyst luke.i. ELizabethes tyme was cō ꝑ she shulde be deliuered, & she brought forth alone. & hyr neyghbours, & hyr cosyns herde tell how the lorde had shewed great mercy vpon hyr, and they reioysed with her. And it fortuned the eyght day, they cā to circūcice the child and called his name zachary, after the name of his father. And his mother answered, and sayde: Not so, but he shalbe called Jhon. And they saide vnto her: There is none of thy kin that is named with this name. And they made sygnes to his father how he wolde haue him called. And he asked for writing tables, and wrote sayeng: his name Jhon is. And they merueyled all, & his mouth was opened immedtatly, & his tunge, & he spake laudynge God, and feare came on all them that dwelte nye. And all these thynges were noised abrode through out all the hyllv contrey of Jury, & all they that herde them layde them vp in theyr hartes, sayenge: what maner of child shal this bee And the hād of god was with him, and his father zacharias was fylled with the holi ghost, & prophecied, sayēg. Blessed be the lorde of Israell for he hath visited and redemed his people.

The pystle on saynt peter and paules day acte. xii. I. IN that tyme Herode the kynge layde handes on certayne of ꝑ congregacyon, to vexe them. He kylled James the brother of Jhon with a swearde, and bycause he sawe that it pleased the Jewes, he proceded further and toke Peter also. Than were the dayes of the sweate breaed, and whan he had caughte hym he put hym in pryson, and delyuered hym to foure quaterny-

ons of souldiours to be kepte, entendyng after easter to brynge hym forth to the people. Then was Peter kept in presō, but prayer was made without ceasynge of the congregacyon vnto god for him. Whan Herode wolde haue brought him forth vnto the people, the same night slept Peter betwen two souldiers, bound with two chaynes, and the kepers before the dore kept the prisō. And beholde the angell of the lorde was there present, and lyght shyned in the lodge and smote Peter on the syde, and styred him vp sayenge: Aryse vp quyckely, and the chaynes fell of from his handes. And the aungel sayde vnto him: Gyrde thy selfe, and bynde on thy sandelles, & so he dyd. And he sayde vnto him: Cast on thy mantell about the, and folow me. And he came out, and foloweth hym, & wyst not that it was trouth which was done by the aungel, but thought he had sene a vision. Whē they were past the fyrst and seconde watche, they came vnto the yron gate, that leadeth vnto the cetie which opened vnto them by his owne accorde. And they wente out, & passed thorowe one strete, and by and by the aungel departed from him. And whan Peter came to him selfe he sayde: Nowe I knowe of a suretye, that the lorde hath sent his aungell, and hath deliuered me from the hand of Herode, and from all the waytynge for of the people of the Jewes.

The gospel on saynt peter and paules day: Mathew. C

VWhā Jesus cā into ẏ coastes of ẏ cytie which is called Cesaria philippi, he asked his disiples sayenge, whome do mē say, that I the sōne of man am? They sayde, Some saye that thou art Jhon Baptyste, some Helias, some Jeremias, or one of the prophetes. He sayde vnto them: But whome saye ye that I am Symon Peter answered, and sayde: Thou art Christe the sonne of the lyuing God. And Jesus answered and

said

said vnto him. Happy art thou Simon the sōne of Jonas: for fleshe & bloude haue not opened vnto the that but my father which is in heauen. And I say also vnto the, that thou art Peter, and vpon this rocke I buylde my congregacion, and the gates of hel shal not preuaile agaynst it. And I wyl geue vnto the ẏ keyes of ẏ kingdome of heauen and what so euer thou byndeste vpon earth, shall be bounde in heauen and what so euer thou losest on earth, shalbe losed in heauen.

¶ The pistle on Mary Magdalens day Pro. xxxi.

A Womā of power & verit ie, yf a mā could find ẏ valu of her, were far aboue perles. The hart of hyr husbād trusteth in her ẏ he nedeth no spoyls She rendreth hym good, and not euyll al the dayes of her lyfe. She soughte woll and flaxe, and dyd as her handes serued her. She is lyke a merchautes shyppe, that bryugeth hyr vitayles from farre. She ryseth yer daye, and geueth meate to hyr householde, and food to hyr maydens. She considered agrounde, & bought it, and of ẏ fruyte of hyr handes planted a vyne. She girded hyr loynes with strenght, and coraged her armes. She perceyued that hyr huswyfery was profitable & therfore dyd not put out hyr cādell by nyght. She set hyr fyngers to the spyndle, and hyr handes caught hold on the dystaffe. She opened hyr hand to the poore, and stretched out hyr handes to the nedye. She feared not lest the cold of snowe should hurte hyr house, for al hyr houshold were double clothed. She made hyr ornamences of bysse, and purple was hyr apparell. Hyr husband was had in honour in the gattes, & be satte with the elders of the laude. She made linnen and solde it and deliuered a gyrdle to the merchaunt. Strength and glory were her rayment, and she laughed in ẏ latter dayes She opened hyr mouth with wysedome, and the lawe

of righteousnes was on hyr tungue. She had an eye to hyr housholde, & eateth not hyr breade ydelly. Hyr chyldren arose, and blessed her and hyr housband commēded her. Many doughters haue done excellently; but thou haste passed them all. Fauoure is a deceyuable thynge, and bewty is vanite, but a woman that feareth god, she shalbe praysed. Gyue her of the frute of hyr handes and let her workes prayse her in the gates.

The Gospel on Mary Magdalēs day. Luke. vii.

ONe of the pharisees desyred Jes⁹ that he woulde eate with him: & he came into the pharises house and saw down to meate. And behold a woman in that cyty, which was a synner, as sone as she knew that Jesus sat at meat in the pharises house, she brought an Alabaster boxe of oyntment, and she stode at his fete behynde hym wepyng, and began to wasshe his fete wyth teares, and dyd wype them wyth the heares of hyr head, and kyssed his fete and anoynted them wyth oyntmēt. whā the pharise which had him to hys house, sawe that, he spake within hym selfe, saiynge. Yf thys man were a prophete, he woulde surely haue knowen, who & what maner a woman this is, which touched him: for she is a synner. And Jesus answered & sayd vnto hym: Symon I haue somwhat to say vnto the. And he sayd: Master saye on. There was a certayne lender whyche hadde. ii. detters, the one ought fyue hundreth pence, & the other fyfty, whan they had nothynge to pay, he forgaue them both, which of them (tell me) wyl loue him most? Simon answered and sayd: I suppose that he to whome he forgaue most. And he sayde vnto hym: Thou canste truely iudge. And he turned vnto the woman & sayd vnto Simon: seyest thou this womā? I entred into thy house, & ȳ gaueste me no water to my fete: but she hath washed my fete wyth teares & wyped thē wyth the heares of hyr

heed

head. Thou gauest me no kysse, but she (syns the tyme I cãe in) hath not ceassed to kysse my fete. My head with oyle thou diddest not anoynte, & she hath anointed my head with oyntment wherfore I say vnto the many synnes are forgiuen her because she loued much. To whom lesse is forgyuen, the same doth lesse loue. And he sayde vnto her: Thy synnes are forgyuen the. And they that sate at meate with hym, begã to saye: who is this, whiche forgeueth euen synnes. And he sayde vnto the woman: Thy fayth hath saued the, go in peace.

The pystle on saynt Iames day the apost. Ephe. ii. D.

BRethé now are ye no more straungers & forreners, but cytizens with the sayntes, & of the housholde of God, and are buylte vpon the foundacyon of the apostles and prophetes Iesus Christe beynge the head corner stone in whome euery buyldynge coupled together, groweth vnto an holy temple in the lorde, in whome ye also are buylte to gyther and made an habitation for god in the spirite.

The gospel on saynt Iames daye the apostle. Ma. xx.

THen came to Iesus ỹ mother of zebedes chyldren with hyr sõns, worshyppyng him & desyringe certayn thinges of him. He said vnto her: what wilt thou haue? She sayd vnto hym: Graunt that these my two sonnes may syt one on thy ryght hand, & the other on thy lefte hande in thy kyngdome. Iesus answerẽd & sayd: ye wote not what ye aske. Are ye able to drynk of the cup ỹ I shall drynke of? & to be bapteséd wt the baptyme ỹ I shalbe baptised with? They answered to hym That we are. He said vnto thẽ: ye shal drynke of my cup & shalbe baptised wt the baptime that I shalbe bapteséd with: but to syt on my ryght hãd & on my left hand, is not myne to giue but to them for whom it is prepared of my father. The pystl ỹ assũpcyõ of our lady Eccl. xxiiii

IN all those thynges I sought reste, & in some mans inheritaunce wold I haue dwelt. Than ye creator of all thinge commaunded & sayde vnto me: and he that created me dyd set my tabernacle at rest, & said vnto me Dwell in Jacob, and haue thyn inheritaunce in Israel & roote thy selfe amonge myne elect. From the begynnyng, and before the worlde was I created, and vnto ye worlde to come wyll I not ceasse, and before hym haue I ministered in the holy habytacion, & so in Syon was I setled, & in the holy citte lykeybse I rested, and in Jerusalē was my power. And I rooted my selfe in an honorable people, which are the Lordes parte, and he theyr enheritaunce, & emong the multitude of sayntes I held me faste. As a Cedar tre was I lifte vp in lybano & as a Cypres tre in moūt Hermon. As a palme tre was I exalted en Cadas, & as cose plantes in Jereco As a beutifull Oliue tre in the feldes, & as a planteyne tre was I exalted vpon the waters. In the stretes I gaue an odoure as synamon and balme that smelleth well, & gaue an odour of swetnesse as perfite myrre.

The gospel on ye assump. of our lady the. x. chap. luk. G

Esus entred into a certayne castell. And a certayne womā named Martha, receyued him in her house. & this woman had a syster called Mary whiche sate at Jesus fete, and herd Jesus preachyng, Martha was combred about much seruyng, & stode and sayd: Master, doeste thou not care, that my sister hath lefte me to mi ister alone? Byd her therfore that she help me. And Jerns answered and sayd vnto her: Martha Mrartha, thou carest, and art troubled about many thyuges, verely one is nedefull. Maey hath cosen the beste paert, whyche shal not be taken away from her.

¶ The pystle on saynt Bartylmews day.

Nowe are ye no more straungees .&c. Ye shall fynde

this

this pystle on saynt James daye the apostle. F.

The gospell on saynt Bartylmeus day. luke. xxii. C.

There was astryfe amonge the desciples of Jesus which of thē shulde be tak for ẏ greatest. and he saide vnto thē. The kynges of ẏ gentyls reygne ouer them, and they that bere rule ouer them are called gracious lordes, but ye shal not beso, but he that is gretest amonge you shall be as the yongest, and he that is chefe, shal be as the minister. For whether is greater, he that sitteth at meate, or he that serueth? Is not he that sitteth at meate? And I am amōge you as he that ministreth, ye are they which haue biddē with me in temptacions, & I appoynte vnto you a kyngddme, as my father hath appoynted to me, that ye maye eate & drinke at my table, in my kyngdome, & syt on seates, and iudge the twelue tribes of Israell.

¶ The pystle on the Natiuite of our lady.

As a vyne, so brought I forth a sauiour. &c. Ye shall fynde this Pistell on the concepciō of our Lady.

The gospell on the Nattuite of our lady Mathe. ix. A

This is the boke of the generacion of Jesus. &c. Ye shall fynde this gospell on the concepcion of our lady.

¶ The pystle on s. Mathy day the apostle Ezechil. i.

The similetude of the faces of the. iiii. beastes. The face of a mā, & the face of a lyon, on the ryght hād of the foure of them and the face of an engle aboue them foure theyr faces and theyr wynges stretched out aboue on hye. Eche had two wynges coupled togyther and two that couered thir bodies & they wēt al straight forwarde, and whether they had lust to go thyther they went, and turned not backe agaynst in theyr goynge. And the similitude of the beastes, and the fassh ion of them, was of burnynge coles of fyre, and as fyre braeddes, walkynge betwene the beastes, & the fyre dyd shine

and out of the fyreproceded lightenyng and the beastes ranne, and retourned after the fassion of lyghtenynge.

The gospel on saynt Mathewes day, Mathew. ix. B.

Vuhan Jesus went forth he sawe amā syt are ceyuynge of custōe named Mathewe, & said to him folowe me. And he a rose, & folowed him. And it came to passe, and he sate at meate in the house, beholde many publicanes & synners came and sate downe also with Jesus and his disciples: Whā the pharisees had perceyued that, they saide to his disciples: why eateth your maisters with publicanes & sinners? whā Jesus harde that, he said vnto them: The whole nede no phisicion, but they that are sicke: Go and learne what that meaneth: I haue pleasure in mercy, and not in offringe for I am not come to cal the rightwyse, but the synners to repentaunce

The pystle on s. micha day. ỹ. i. cha of ỹ reuela of Jhō A

Jesus sente and shewed by his aungell vnto his seruanat Jhō, which bare recorde of the word of god, & of the testimonye of Jesus Christ, and of all thinges that he sawe. Happy is he that heareth, and redeth the wordes of the prophecye, and kepeth those thynges, whcth are written therin, for the tyme is at hande. Jhō to the. vii. congregacions in Asia: Grace be with you & peace, from him which is, and which was, and ỹ which is to come, and from the. vii. spirites which are present before his trone, and from Jesus christ, which is a faith full witnesse, and fyrste begotten of the deade, and lord ouer the kynges of the earth, to hym that loued vs, & washed vs from oure synnes in his owne qloude.

¶ The gospell on saint Michaels day. Math. xviii.

The disciples came vnto Jesus, sayēge: who is ỹ greatest in the kyngdome of heauē? Jesus called childe vnto him, & set him in ỹ myddes of them & sayde

sayde, verely I saye vnto you: Except ye turne, and be come as childzen, ye can not entre into the kingdom of heaue. Who so euer therfore shal submitte him selfe as this childe, he is the greatest in the kingdome of heaue And who so euer receyueth such a childe in my name, receaueth me, but who soeuer shal offende one of these litle ones, which beleue in me, it were better for him that a mylstone were hanged about his necke, and that he were drowned in ꝑ depth of the sea. wo be vnto ꝑ world because of offences, how beit, it cā not be auoyded, but that offences shal be giuen: neuertheless, wo be to that man, by whome the offence commeth. Wherefore yf thy hande or thy foote, geueth an occasiō of euyl, cut him of & cast him from the: it is better for ꝑ to entre into life halte or mayned, rather than thou shuldest hauing two handes or two feete be caste into the euerlastinge fyre. And also yf thine eye offende the, plucke hym out, and caste him from the. It is better for the to enter into lyfe wyth one eye, than haupnge two eyes to be caste into Hell fyre. See that ye despyse not one of these lytle ones. For I saye vnto you that in heauen theyr aungels beholde the face of my father whiche is in heauen.

¶ The pystle on saynt Luke the euangelistes day.

The similitude of the faces, &c. Ye shal fynde this pistle on saynt Mathewes day the apostle.

¶ The gospell on saint Luke the euangelistes day

The. x. chapter of Luke.

Our lorde appoynted other seuent ye also, and sent thē two & two before his face, into euery citye & place, whether he hym selfe wolde come, and sayde vnto them. The haruest is greate, but the labourers are fewe: praye therfore the lord of the haruest to sende forthe his labourers into his haruest. Go your wayes, beholde I sende you forthe as lambes emonge

wolues, beare no wallet, neyther scrippe nor, shues and salute no man by the way In what so euer house ye enntre in fyrst, saye: Peuce be to this house And yf the son of peace be there your peace shal reste vpon him, yf ont it shall rtturne to you agayne: and in the same house ta ry styll, eatynge and drynkyng such as they haue. For the labourer is worthye of his rewarde.

The pistle on Simon and Judes day. Romayns. viii.

BRethren: we know well that all thynges worke for the best vnto the ỹ loue god, which also are called of purpose. For those which he knew before, he also ordeyned before that they shulde belike fashioned vnto the shape of his sonne, that he myghte be the fyrste begotten sonne amonge many brethren. Moreou er which he appoynted before, them also he called: and whiche he called them also he iustified: which he iustifieth, the also he glorified. What shal we than saye vnto these thinges: if god be on our side, who cā be agaynst vs, which spared not his own sonne, but gaue him for vs all, how shal he not with him giue vs al thiges also: Who shal lay any thing to the charge of goddes chose: It is god that iustifieth. who than shall cōdemne: It is Christe which is dead, ye rather rysen agayne, which is also on the ryght hande of god and maketh intersession for vs. Who shal seperate vs frome gods loue: shal tribulatt on or angusth or persecutyon: eyther hunger: eyther nakednesse, etqkr perill: ether swerd, as it is written. For thy sake are we kylled all day longe, and are counted as shepe appointed to be slayne Neuertheles, in al these teynges we ouercome strongly through his helpe that loued vs. ye and I am sure that neyther death, neyther lyfe neyther angel nor rule, neyther power, neyther thinges present, neither thinges tocome, nether heyght neyther lowth, neythr ony other creature shalbe able

to

to dep arte vs from goodes loue, which is in Christ Jesu our lorde.

The gospell on s. Simon & Judas day. Jhon, xv. C.

Jesus sayde vnto his disciples. This I commaũded you, that ye loue together if ẏ worlde hate you, ye knowe that it hated me before it hated you. yf ye were of the worlde the worlde wolde loue his owne: Howe be it bycause ye are not of the worlde, but I haue chosẽ you out of the world, therfore hateth you the world. Remẽbre my sayenge, that I say vnto you: The seruaunt is not greater than his lorde, yf they haue persecuted me, so wil they persecute you: yf they haue kẽpt my sayeng, so wbll thec'kepe yours: but all these thinges wyll they do vnto you for my names sake, bycause they haue not knowen him that sent me. Yf I had not come and spokẽ vnto them, they should not haue had sinne, but now they haue nothinge to cloke theyr synne withal. He that hateth me, hateth my father. Yf I had not done workes amonge them, whiche none other man dyd, they had no had synne. But now haue they sene, and yet haue hated both me and my father: euen that the sayenge might be fulfylled, that is wrytien in theyr lawe: They hated me without a cause.

The gospel on All soules daye. the reuelaciõ Jhõ. vii.

I Hou saw an aungell ascendynge from the rysinge of the sonne, whiche had ẏ seale of the liuinge god, & he cryed with a loude voyce to the. iiii. aũgels, to whom power was gyuen to hurte the earth & the sea, sayenge: Hurte not the earth neyther the see, neyther the trees, tyll we haue sealed the seruauntes of our god in theyr foreheades, And I hearde the nombre of them whiche were sealed, and there were sealed. C. and .xliiii. M. of all the tribes of the chyldren of Israel. Of the tribe of Juda were sealed. xii. M. Of the tribe of Ruben were

sealed.xii.M. Of the trybe of Gad were sealed.xii.M. Of the tribe of Neptalym were sealed.xii.M. Of the trybe of Manasses were sealed.xii.M. Of the trybe of Symeon were sealed.xii.M. Of the trybe of Leuy were sealed.xii.M. Of the of tribe of Isacher were sealed.xii.M. Of the trybe of zabulon were sealed.xii.M. Of the trybe of Joseph were sealed.xii.M. Of the trybe of Beniamin were sealed.xii.M. After this I behelde, and lo a greate multitude(which no man coulde numbre)of all nacyons and people,and tunges stode before the seate,and before the lambe,clothed with longe whyte garmentes,& palmes in theyr handes,and cryed with aloude voyce,sayeng: Saluacion be ascrybed to him that sytteth vpon the seate of our god,& vnto the lambe.And all the aungels stode in the compasse of the seate,& of the elders,& of the foure beastes,& fell before the seate on theyr faces,& worshipped god,saieng Amen:blyssing and glory,wysdome, and thankes,and honor,and power, and myghte, be vnto our God for euer more.Amen.

¶ The gospell on Alhalowes daye.Mathew.v.A Whan Jeshs saw the people. Ye shall fynde this gospell on Relyque sondaye.

The pystle on al soules day.ỹ.i.pystla to the thesso.iiii

I Wolde not brethren, haue you ignorante as concernynge them whic he are fallen a slepe,that ye sorowe not as other do!which haue no hope.For if we beleue that Jesus dyed,& arose again,euen so them also which slepe by Jesus,wyl god brynge agayne with him.And this say we vntd you in the wordē of the lorde, that we whiche lyue and are remaynynge in the commynge of the Lorde shall not come yer they whiche slepe, For. the lorde hym selfe shall descende from heauen, with a shoute,and the voice of the archangell and trompe of

god

god: And the deade in Christ shal aryse fyrst: than shall we whych lyue and remayne be caughte vp wyth them also in the cloudes to mete the Lorde in the ayre, and so shall we euer be with the Lord. wherfore comforte your selues one another wyth these wordes.

¶ The Gospell on all soules day. John. xi. C.

MArtha sayde vnto Jesus: Lord, yf thou haddest ben here, my brother had not ben dead, but neuertheles, I knowe that what soeuer thou askeste of god, god wyll gyue it the. Jesus sayde vnto her: Thy brother shall ryse agayne. Martha sayde vnto hym: I knowe he shall ryse agayn in the resurrection of the laste day. Jesus sayd vnto her: I am the resurrectiō and the lyfe. Who soeuer beleueth on me, yea thoughe he were deade yet shall he lyue. And who soeuer lyueth and beleueth on me, shall neuer dye: Beleuest thou thys? She sayd vnto hym: yea Lorde, I beleue that thou art Christ the sonne of god, whych hast come into the worlde.

¶ The Pistle on the day of weddyng. i. Corinth. vi. C.

BRethren, remēbre you not that your bodyes ar the membres of Christ. Shall I now take the mēbres of Christ, and make them the membres of an harlot? God forbyd. Do ye not vnderstande, that he whych coupleth hym selfe wyth an harlot, is become one body? For two (sayth he) shall be one flesshe: but he that is ioyned wyth the Lorde is one spirite. Flye fornication. All synnes that a man dothe, are wythoute the body: but he that is a fornicatour, synneth agaynst hys awne body. Knowe not ye howe that your bodyes are the temple of the holy Ghoste? Whyche is in you, whome ye haue of God, and how that ye are not your awne, for ye are dearely bought. Therfore glorifye ye God in your bodyes, and in your spirites, for they are goddes.

The

The gospell on the daye of weddynge Mathew.xix. A.

THe pharisees came vnto Jesus to tempt hym, and said to him. Is it lawful for a mā to put away his wyfe for al maner of causes? He answered and said vnto them Haue ye not redde how, that he which made man at the beginninge made them man and woman, and sayde For this thinge shall a manne leaue father & mother and cleue vnto his wyfe, and they twayne shall be one fleshe whefore uow are they not twayn but oue fleshe. Let man therfore put a sunder that, which god hath coupled to gither-

¶ The pystle and the gospell at burienges is as ye haue before on all, oules daye.

¶ The pystle on saynt Andrewea day Romanys.x L.

BRethernt the beleue of the harte iustifteth, and to knowlege with the mouth maketh a man safe For ẏ scripture eaythewhosoeuer beleueth ō himshalno be ashamed There is uo difference bytwene thei Jewe & the Gentyll For oue is lord of all which is riche vnto al ẏcall on him For who so euer shall call on the uame of the lord shall be safe. How sholl they cal on him, ou whom they beleued not How shal they heare without a preacher, & how shal they preache excepte they be sent As it written, howe beautyfull, are the, fette of them which bring glad tydinges of peace, and bringe glad ti dinges of good thinges: but they haue not al beleued to the gospl For Esaias: saith Lorde who, shal beleveour sayenges: So than fayth commeth by hearynge, ande hearyug cōmeth by the word of god. But I aske Haue they not herd: No doutt heyr sounde went out in to al landes, and theyr wordes into the endes of the worlde.

¶ The gospell on s. Andrewes day Matthewe iiii, L.

AS Jesus walked by the see of Galile he saew: ii. brethren, Simon which was called Peter and An

drewe

drewe his brother, castynge theyr nettes into the see (for they were fishers (and he said vnto them: Folowe me, & I wil make you fyshers of mē. And they streyght way lefte theyr nettes, and folowed him. And he went forthe from thence and sawe other two brethren, James the sone of zebede, and John his brether in the shyp, wyth zebede theyr father, & mendinge theyr nettes, and called them. And they without tarienge lefte theyr nettes, and theyr father, and folowed him.

¶ The pystle on saynt Nicolas daye. Eccle. xliiii.

ABrahā was a great father amonge many nacions & there was nōe foūde like him in glory He kept ẏ lawe of the hygh god, & was in cōuenaūt with him. In his fleshe he dyd set fast the cōuenaunt, & in his temptacion he was proued, and founde faythful wherfore he made hym a conuenaunt with an othe, that al naciōs shuld be blessed in his sede, and that he shuld be multiplied as the duste of the earth, and his sede to be exalted lyke the sterres of the skye, and also his sede to inhabyte his lande or heritage from the one see to the other, & frō the floode Euphrates vnto the landes ende Also wt Isaac he made alyke conuenaunt for his father Abiahams sake: For the blissinge also of al nacions the lorde also gaue it hym, and confyrmed his conuenaunt ouer Jacobs heed.

The gospell on saynt Nicolas day. Matthew. xxv. B

IEsus sayde vnto his disciples: A certayne mā redy to take his iourney into a straunge coūtrey, called his seruauntes to hym, and deliuered to them his goodes. And vnto one he gaue. v. talentes, to an other two, and to an other. i. to euery man after his habylite, and streyght way departed. Thā he that had receyued the. v. talentes, wente and bestowed thē, and when an other v. Lykewyse he that receyued two, gayned other two.

But he that receyued one, went and dygged a pit in the earthe, & hyd his maysters money. After alonge season ẏ lorde of those seruaũtes came & rekened wthem. Thã came he that had receyued. v. talentes & brought other v. sayeng: mayster thou deliueredeste vnto me. v. talentes, lo, I haue gayned wthem. v. mo. Than his mayster sayd vnto him, wel good seruaũt & faythfull, thou hast ben faythfull in lytle, I wyl make the ruler ouer much, entre into thy maysters ioye. Also he ẏ receyued two talentes came, & sayd. Maister, thou deliueredest vnto me ii. talentes, lo, I hane wonne two other wthẽ. And his mayster sayd vnto hym: well good seruaunt & faythfull I wil make ẏ ruler ouer much, go ĩto thy maysters ioy

The pystle on the Conceptiou of our lady, Eccle. xxiiii.

As a vine so broughte I forthe a sauour of swetnesse, & my floures are the frute of glory and rychese. I am ẏ mother of bewtyful loue, & of fear and of greatnesse, & of holy hope. In me is all grace of lyfe and truth, and in me is al hope of lyfe and vertue. Come vnto me al that desyre me, be fylled with ẏ frutes that sprynge of me, for my spirite is sweter thã hony, or hony combe. The remembraũce of me is for euer. They that eate me, shal honger the more: and they that drynke me, shal thyrste the more. He that harkeneth to me, shall not be ashamed: & he that worketh by my counsell, shall not sinne, and they that bringe me into lyght, shal haue eternall lyfe.

The gospel on the Concepcion of our Lady, the fyrst Chapter of Mathew. A

This is the boke of the storye of Jesus Christ the sonne of Dauid. The sõne also of abrahã. Abrahã begat Isaac, Isac begat Jacob, Jacob bagat Judas, and his brethren. Judas begate Phares and zaran of Thamar. Phares begat Esrom. Esrom begat Aram. Arã begate Aminadab. Aminadab begat Naas

son. Naasson bagate Salmon. Salmon begate Boos of Rahap. Boos begate Obed of Ruth. Obed begate Jesse. Jesse begate Dauyd the kynge: Dauid ẏ kynge bebate Salomon of her ẏ was Urias wyfe Salomon begat Roboam. Roboam begat Abia. Abia begate Asa Asa begat Josaphat. Josaphat begate Joram. Joram begat Ozias. Ozias begat Joatham. Joatham begat Achas. Achas begate Ezechias. Ezechias begate Manasses. Manasses begate Amon. Amon begate Josias. Josias begate Jeconias, & his brethren, a bout the tym they were caried captiue to Babilō. And after they wer brought captiue to Babilō, Jeconias begat Salathiel Salathiel begate zorobabel, zorobabel begat Abiud Abiud begate Eliachim. Eliachim begate Azor. Azor begate Sadoc. Sadoc begate Achin Achin begate Elyud Eliud begate Eleasar Eliasar begate Mathan. Mathan begate Jacob: Jacob begate Joseph the husbande of Mary, of whome was borne the sauiour whiche is called Christe.

The pystle on s. Thomas day the apostle. Ephe: ii. D.

BRethren nowe are ye no more straungers and foreners, but felowe citezins with the sayntes, & of ẏ houshold of god, built vpō ẏ foūdaciō of ẏ apostles & prophetes. Jesus Christ being ẏ heed coruer ston In whom euery bulding framed togither, is re ared vp to be ẏ holy temple of ẏ lord, in whome ye are also buylte together, & made an habitaciō for god thorow ẏ spirit

The gospel on s. Thomas day. the apostle Jhō. xx. F.

THomas one of the. xii. called the twyn, was not wyth them whan Jesus, cāe. The other discyples sayd vnto him we haue seene ẏ lord: And he said vnto them. Except, I se in his handes the printe of the nayles, and put my fynger into the holes of the nayles, and thruste my handes into his syde, I wyll,

not beleue. And after. viii. dayes agayne, the dyscyples were with in and Thomas was with them Jesus came after the gates were shut, and stode in the myddes, and sayde: Peace be with you. Than sayde he to Thomas Put in thy finger here, and se my handes, and put forth thy hande, & thrust it into my syde, and be not without faith, but beleue. Thomas answered and said vnto hi My lord and my god. Jesus sayd vnto him: Thomas because thou hast sene me, therfore hast thou beleued. Happy are they that haue not sene, & yet haue bleued.

Here begynneth the Table, wherin ye shall vnderstande in what leke ye shal fynde the pystles and gospels of euery Sonday and holyd ay in the yere.

The Pistle on new yeares day folio. i.
The gospell on the same day. eodem
The pystle on the twelft day. eodem
The gospell on the same daye eodem
the pistle on ỹ sõday within ỹoctaues ofeppypha. folio. ii
the gospell on the same daye eodem
The pystle on ỹ fyrst sõ. after ỹ octa. of the eppypha eodẽ
The gospell on the same day eodem
The pistle on ỹ. ii. sonday after the octaof. ỹ eppypha. iii
the gospell on the same day eodem
The pistle on ỹ. iii. sõ after ỹoctauesof theeppypha codẽ
the Gospel on the same day. eodem
The Pystle on the. iiii. sõ after the octa. of ỹ eppypha iiii
the Gospell on the same day. ehdem
The Pystle õ the. v. sõ. after the octa. of the eppypha codẽ
the Gospell on the same daye. eodem
The Pystle on the sonday whã wedding goeth out called Septuagesi. .v.

The gospel on the same day eodem
The pistle on the sonday of Sexagesima eodem
The gospell on the same day fallo. vi
The pystle on the sonday of quinquagesima eodem
The Gospell on the same day vii
The pistle on Aschwedny sday eodem
the Gospell on the same day viii
The pistle on the fyrst sonday in lent eodem
the gospell on the same day eodem
The pistle on the seconde sonday in lent eodem
tha gospell on the same day ix
The pistle on the thyrde sonday in lent eodem
the gospel on the same day eodem
The pistle on mydlent sonday x.
the g ospell on the same day ☞ eodem
The pistle on passion sonday xi.
the gospell on the same day ✠ eodem
The pistle on Palme sonday eodem
the Passion on palme sonday eodem
The gospel'on the same day ☞ xb
The pistle on Easter day xbi.
the gospel on the same day eodem
The pistle on the monday in Easter weke eodem
the gospell on the same day eodem
The pistle on the tewsday in easter weke xbii
the gospell on the same day eodē
The pistle on the wensday in easter weike xbiii
the gospel on the same day eodem
The pistle on the fyrst sonday after easter eodem
the gospell on the same day xix
The Pistle on the ii sonday after Easter eodem
the gospell on the same day eodem
The Pystle onthe iii sonday after Easter day eodem
the gospell on the same day xx

The Pystle on the .iiii. sonday after Easter eodem
the Gospell on the same day eodem
The Pystle on the .v. sonday after Easte day .xxi.
the Gospell on the same day eodem
The Pystle on the monday on the crosse day eodem
the Gospell on the same day eodem
The Pystle ou the ascencton euen .xxii
the Gospell on the same day eodem
The Pystle on the ascencion day xxiii
the Gospell on the same day eodem
The Pystle on the sonday after ascencion day eodem
the Gospell on the same day xxiiii
The Pystle on wytson sonday eodem
the Gospell on the same day eodem
The Pystle on the monday in the wytson weke eodem
the Gospell on the same day .xxv
The Pystle on the tewysday in wytson weke eodem
the Gospell on the same day eodem
The Pystle on the wensday in wytson weke eodem
the Gospll on the same day. xxvi
The Pystle on Trinite sonday eodem
the Goshell on the same day. eodem
The Pystle on Corpus christi day. .xxii.
the Gospell on the same daye eodem
The ou the .i. sonday after trinite sonday xxvii
the Gospell on the same day eodem
The Pystle on the .ii. sonday after trinite sonday xxviii
the Gospell ou the same day eodem
The Pystel on the iii sõday after trinite sõday eodem
the Gospell on the same day xix
The Pystle on the iiii sonday after trinite sonday eodē
the Gospell on the same day. eodem
The Pystle on the .v. sonday after trinite sõday eodem
the Gospell on the same day .xxx.

The

The Pystle on the. vi. sonday after trinite sõday eodẽ
the Gospell on the same day eodem
The Pystle on the vii. sonday after trinite sõday xxxi
the Gospell on the same day eodem
The Pystle on ỹ viii sonday after trinite sõday eonem
the Gospell on the same day eodem
The Pystle on the ix sonday after trinite sonday xxxii.
the Gospell on the same day eodem
The Pystle on the x sonday after trinite sonday eodem
the Gospell on the same day eodem
The Pystle on the xi sonday after trinite sonday xxxiii
the Gospell on the same day eodem
The Pystle on the xii sonday after trinit e sonday eodẽ
the Gospell on the same day eodem
The Pistle on the xiii sonday after trinite xxxiiii
the gospell on the same day eodem
The Pystle on the xiiii sonday after trinite xxxv.
the gospell on the same daye eodem
The Pystle on the xv sonday after trinite. eodem
the gospell on the same day eodem
The Pystle on the xvi sonday after trinite sõday xxxvi
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The pystle on the xvii sonday after trinite sõday xxxvii
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The pystle on the xviii sonday after trinite sonday eodẽ
the gospell on the same day eodem
The pystle on ỹ xix sonday after trinite sonday eodem
the gospell on the same day eodem
The pystle on the xx sonday after trinite sõday xxxviii.
the gospel on the same day eodem
The pystle on the xxi sonday after trinite sonday eodẽ
the gospell on the same day xxxix
The pystle on the xxii sonday after trinite sõday eodem
the gospell on the same day xl.

The pystle on the xxiii sonday after trinite. eodem
the golspell on the same day eodem
The pystle on the xxiiii sonday after trinite eodem
the golspell on the same day xli
The pystle on the next sōday before Aduent eodem
the golspell on the same dby eodem
The pystle on the eyȝt sonday in Aduent xlii
the golspell on the same day eodem
The pistle on the ii sonday in aduent eodem
the golspell on the same day eodem
The Pystle on the iii sonday in Aduen xlii
the Golspell on the same day eodem
Tthe Pystle on the iiii sonday in Aduent eodem
the Golspell on the same day eodem
The Pystle on hye masse on Chȝistmasse day xliii
the Golspell on the same day eodem
The Pystle on saynt Steuens day eodem
the Golspell on the same daye xliiii
The Pystle on saynt John the euangelistes day eodem
the Golspell on the same day eodem
The Pystle on chyldermasse day eodem
the Golspell on the same day xlv
The Pystle on the sonday after Chȝistmas day eodem
the Golspell on the same day eodem
The Pystle on the dedicacion day eodem
the golspell on the same daye xlvi

Here foloweth the table of the Pystels and golspels on the sayntes dayes.

The Pystle on Candelmasse day xlvi.
the golspell ou the same daye eodem
The Pistle on s. Mathias ȝapostels day xlvii
the golspell on the same day eodem

The Pistle on the Annuntiation of our Lady eodem
the Gospell on the same day eodem
The Pistle on saint Georges day xlviii.
the Gospell on the same daye eodem
The pistle on saynt Marke the euangelistes day eodē
the gospell on the same day xlix
The pistle on saint Philip and James day eodem
the gospell on the same day eodem
The pistle on the natiuite of saint John Baptist eodē
the gospell on the same day L.
The pistle on saint Peter and Paules day eodem
the gospell on the same day eodem
The pistle on saynt Mary Magdalens day eodem
The gospel on the same day Li
The pistle on saynt James day lii.
the gospell on the same day eodem
The pistle on the Assumption of our lady eodem
the gospell on the same day eodem
The pystle on saint Bratylmewes day the apostl. eodē
the Gospell on the same day .liii
The Pystle on the Natiuite of our lady eodem
the Gospell on the same daye eodem
The Pystle on saynt Mathewes day eodem
the Gospell on the same day eodem
The Pystle on saynt Michaels daye eodem
the Gospell on the same daye eodem
The Pystle on saynt Luke the Euangelistes day .liiii.
the Gospell on the same day eodem
The Pystle on saynt Simon and Judas day eodem
the Gospell on the same day .lv.
The Pystle on Alhallous day eodem
the Gospell on the same day eodem
The Pystle on all soules day eodem
the Gospell on the same day lvi.

The

The table.

The pistle on the day of weddyng	lvi.
the gospell on the same day	eodem
The pistle at burienges	eodem
the gospell on the same day	eodem
The pistle on saynt Andrewes day.	eodem
the gospel on the same day	eodem
The pistle on saynt Nicholas day	lvii
the gospell on the same day	eodem
The pistle on the Conception of our Lady	eodem
the gospell on the same day	eodem
The pistle on saynt Thomas day	lviii
the gospell on the same day	eodem

Here endeth the Table of the Pistles and Gospels on sayntes dayes.

Imprinted at London in Paules churche yarde at the sygne of the Hyl, by William Hyl.

The ffirste daye of Mrche in the yer of our lord god. Mcccccxvij

Mr putt into the greate pond next unto Pbhall howse the daye & yere abovesend in store Carpes e ij iiij xx s vj by ye grete. Also putt into thesend pond ye xxvj th of Mrche e xvj Carpes gevn by George Tanner

Item ye ij de daye of Apl putt in carpes e iiij xx

Mr ye all thesend Carpes at the putting into ye send pond were in lengith betwene viij s ix ynches or ther above

The gospell on the daye of weddynge Mathew.xix. L.

THe phartsees came vnto Jesus to tempt hym, and sayd to him. Is it lawful for a mā to put away his wyfe for al maner of causes? He answered and sayd vnto them Haue ye not redd how, that he which made man at the begynninge made them man and woman, and sayde For this thinge shall a manne leaue father & mother and cleue vnto his wyfe, and they twayne shall be one flesshe wherfore now are they not twayn but one flesshe. Let man therfore put a sunder that, which god hath coupled to gither-

¶ The pystle and the gospell at burienges is as ye haue before on all soules daye.

¶ The pystle on sayne Andrewes day Romanys.x.L.

BRethern the beleue of the harte iustifyeth, and to knowlege with the mouth maketh a man safe For ỹ scripture eayth whosoeuer beleueth ō him shalnot be ashamed There is no difference betwene thet Jewe & the Gentyll For one is lord of all which is riche vnto al ỹ call on him For who so euer shall call on the name of the lord shall be safe. How shall they cal on him, on whom they beleued not How shal they heare without a preacher, & how shal they preache excepte they be sent As it written, howe beautyfull, are the, feete of them which bring glad tydinges of peace, and bringe glad tidinges of good thinges: but they haue not al beleued to the gospl For Esaias saith Lorde who, shal beleeue our sayenges: So than fayth commeth by hearynge, and hearyng cōmeth by the word of god. But I aske Haue they not herd: No doutt heyr sounde went out in to al landes, and theyr wordes into the endes of the worlde.

¶ The gospell on s. Andrewes day Matthewe iiii, L.

AS Jesus walked by the see of Galile he sawe ii. brethren, Simon which was called Peter and Andrewe

drewe his brother, castynge theyr nettes into the see(for they were fishers(and he said vnto them: Folowe me, & I wil make you fyshers of mē. And they streyghtway lefte theyr nettes, and folowed him. And he went forthe from thence and sawe other two brethren, Iames the sone of zebede, and John his brether in the shyp, wyth zebede theyr father, & mendinge theyr nettes, and called them. And they withoutt tarienge lefte theyr nettes, and theyr father, and folowed him.

¶ The pystle on sayntt Nicolas daye. Eccle. xliii.

ABrahā was a great father amonge many nacions & there was nōe foūde like him in glory He kept ỹ lawe of the hygh god, & was in cōuenaūt with him. In his flesche he dyd set fast the cōuenaunt, & in his temptacion he was proued, and founde faythful wherfore he made hym a conuenaunt with an othe, that al naciōs shuld be blessed in his sede, and that he shuld be multiplied as the dust of the earth, and his sede to be exalted lyke the sterres of the skye, and also his sede to inhabyte his lande or heritage from the one see to the other, & frō the floode Euphrates vnto the landes ende Also w Isaac he made alyke conuenaunt for his father Abrahams sake: For the blissinge also of al nacions the lorde also gaue it hym, and confyrmed his conuenaunt ouer Iacobs heed.

The gospell on sayntt Nicolas day. Matthew. xxv. IEsus sayde vnto his disciples: A certayne mā redy to take his iourney into a straunge coūtrey, called his seruauntes to hym, and deliuered to them his goodes. And vnto one he gaue. v. talentes, to an other two, and to an other. i. to euery man after his habylite, and streyght way departed. Thā he that had receyued the. v. talentes, wente and bestowed thē, and when an other v. Lykewyse he that receyued two, gayned other two.

But he that receyued one, went and dygged a pit in the earthe, & hyd his mayſters money. After alonge ſeaſon ỹ lorde of thoſe ſeruaũtes came & rekened wt them. Thã came he that had receyued .v. talentes & brought other .v. ſayeng: mayſter thou deliueredeſte vnto me .v. talentes, lo, I haue gayned wt them .v. mo. Than his mayſter ſayd vnto him: wel good ſeruaũt & faythfull, thou haſt ben faythfull in lytle, I wyl make the ruler ouer much, entre into thy mayſters ioye. Alſo he ỹ receyued two talentes came, & ſayd. Mayſter, thou deliueredeſt vnto me ii. talentes, lo, I haue wonne two other wt thẽ. And his mayſter ſayd vnto hym: well good ſeruaunt & faythfull I wil make ỹ ruler ouer much, go ito thy mayſters ioye

The pyſtle on the Conceptiou of our lady, Eccle. xxiiii.

AS a vine ſo brought I forthe a ſauour of ſweteneſſe, & my floures are the frute of glory and rycheſe. I am ỹ mother of bewtyful loue, & of feare and of greatneſſe, & of holy hope. In me is all grace of lyfe and truth, and in me is al hope of lyfe and vertue. Come vnto me al that deſyre me, be fylled with ỹ frutes that ſpringe of me, for my ſpirite is ſweter thã hony, or hony combe. The remembraũce of me is for euer. They that eate me, ſhal honger the more: and they that drynke me, ſhal thyrſte the more. He that harkeneth to me, ſhall not be aſhamed: & he that worketh by my counſell, ſhall not ſinne, and they that bringe me into lyght, ſhal haue eternall lyfe.

The goſpel on the Concepcion of our Lady. the fyrſt Chapter of Mathew. A

THis is the boke of the ſtorye of Jeſus Chriſt the ſonne of Dauid. The ſõne alſo of abrahã. Abrahã begat Iſaac, Iſac begat Jacob, Jacob begat Judas, and his brethren. Judas begate Phares and zaran of Thamar. Phares begat Eſrom. Eſrom begat Aram. Arã begate Aminadab. Aminadab begat Naaſ

son. Naasson bagate Salmon. Salmon begate Boos of Rahap. Boos begate Obed of Ruth. Obed begate Jesse. Jesse begate Dauyd the kynge: Dauid ỹ kynge bebate Salomon of her ỹ was Urias wyfe Salomon begat Roboam. Roboam begat Abia. Abia begate Asa Asa begat Josaphat. Josaphat begate Joram. Joram begat Ozias. Ozias begat Joatham. Joatham begat Achas. Achas begate Ezechias. Ezechias begate Manasses. Manasses begate Amon. Amon begate Josias. Josias begate Jeconias, & his brethren, about the tym they were caried captiue to Babilō. And after they wer brought captiue to Babilō, Jeconias begat Salathtel Salathiel begate zorobabel, zorobabel begat Abiud Abiud begate Eliachim. Eliachim begate Azor. Azor begate Sadoc. Sadoc begate Achin Achin begate Elyud Eliud begate Eleasar Eliasar begate Mathan. Mathan begate Jacob. Jacob begate Joseph the husbande of Mary, of whome was borne the sauiour whiche is called Christe.

The pystle on s. Thomas day the apostle. Ephe: ii. D.

BRethren nowe are ye no more straungers and forreners, but felowe citezins with the sayntes, & of ỹ houshold of god, built vpō ỹ foundacō of ỹ apostles & prophetes. Jesus Christ being ỹ heed corner ston In whom euery bulding framed togither, is reared vp to be ỹ holy temple of ỹ lord, in whome ye are also buylte together, & made an habitacō for god thorow ỹ spirit

The gospel on s. Thomas day. the apostle Jhō. xx. F.

THomas one of the. xii. called the twyn, was not with them whan Jesus, cāe. The other disciples sayd vnto him we haue seene ỹ lord: And he said vnto them. Except, I se in his handes the print of the nayles, and put my fynger into the holes of the nayles, and thruste my handes into his syde, I wyll,

not beleue. And after. viii. dayes agayne, the dyscyples were within and Thomas was with them Jesus came after the gates were shut, and stode in the myddes, and sayde: Peace be with you. Than sayde he to Thomas Put in thy finger here, and se my handes, and put forth thy hande, & thrust it into my syde, and be not without faith, but beleue. Thomas answered and said vnto hi My lord and my god. Jesus sayd vnto him: Thomas bycause thou hast sene me, therfore hast thou beleued. Happy are they that haue not sene, & yet haue bleued.

Here begynneth the Table, wherin ye shall vnderstande in what leke ye shal fynde the pystles and gospels of euery Sonday and holyd ay in the yere.

The Pistle on new yeares day folio. i.
The gospell on the same day. eodem
The pystle on the twelft day. eodem
The gospell on the same daye eodem
the pistle on ỹ sõday within ỹoctaues ofepppha. folio. ii
the gospell on the same daye eodem
The pystle on ỹ fyrst sõ. after ỹ octa. of the epppha eodẽ
The gospell on the same day eodem
The pistle on ỹ. ii. sonday after the octaof. ỹ epppha. iii
the gospell on the same day eodem
The pistle on ỹ. iii. sõ after ỹoctauesof theepppha codẽ
the Gospel on the same day. eodem
The Pystle on the. iiii. sõ after the octa. of ỹ epppha iiii
the Gospell on the same day. eodem
The Pystle õ the. v. sõ. after the octa. of the epppha codẽ
the Gospell on the same daye. eodem
The Pystle on the sonday whã wedding goeth out called Septuagesi. .v.

The gospel on the same day eodem
The pistle on the sonday of Sexagesima eodem
The gospell on the same day folio.vi
The pystle on the sonday of quinquagesima eodem
The Gospell on the same day vii
The pistle on Aschwednysday eodem
the Gospell on the same day viii
The pistle on the fyrst sonday in lent eodem
the gospell on the same day eodem
The pistle on the seconde sonday in lent eodem
tha gospell on the same day ix
The pistle on the thyrde sonday in lent eodem
the gospel on the same day eodem
The pistle on mydlent sonday x.
the g ospell on the same day ☞ eodem
The pistle on passion sonday ix.
the gospell on the same day ✻ eodem
The pistle on Palme sonday eodem
the Passion on palme sonday eodem
The gospel'on the same day ☞ xb
The pistle on Easter day xbi.
the gospel on the same day eodem
The pistle on the monday in Easter weke eodem
the gospell on the same day eodem
The pistle on the tewsday in easter weke xbii
the gospell on the same day eodē
The pistle on the wensday in easter weike xbiii
the gospel on the same day eodem
The pistle on the fyrst sonday after easter eodem
the gospell on the same day xix
The Pistle on the ii sonday after Easter eodem
the gospell on the same day eodem
The Pystle onthe iii sonday after Easter day eodem
the gospell on the same day xx

The Pystle on the.iiii.sonday after Easter eodem
the Gospell on the same day eodem
The Pystle on the.v.sonday after Easte day .xxi.
the Gospell on the same day eodem
The Pystle on the monday on the crosse day eodem
the Gospell on the same day eodem
The Pystle ou the ascencion euen .xxii
the Gospell on the same day eodem
The Pystle on the ascencion day xxiii
the Gospell on the same day eoem
The Pystle on the sonday after ascencion day eodem
the Gospell on the same oay xxiiii
The Pystle on wytson sonday eodem
the Gospell on the same day eodem
The Pystle on the monday in the wytson weke eodem
the Gospell on the same day .xxv
The Pystle onthe tewysday in witson weke eodem
the Gospell on the same day eodem
The Pystle on the wensday in witson weke eodem
the Gospll on the same day xxvi
The Pystle on Trinite sonday eodem
the Gospell on the same day eodem
The Pystle on Corpus christi day. .xxii.
the Gospell on the same daye eodem
The ou the.i.sonday after trinite sonday xxvii
the Gospell on the same day eodem
The Pystle on the.ii.sonday after trinite sonday xxviii
the Gospell ou the same day eodem
The Pistel on the iii sōday after trinite sōday eodem
the Gospell on the same day xix
The Pystle on the iiii sonday after trinite sonday eodē
the Gospell on the same day eodem
The Pystle on the.v.sonday after trinite sōday eodem
the Gospell on the same day .xxx.

The

The Pystle on the. vi. sonday after trinite sōday eodē
the Gospell on the same day eodem
The Pystle on the vii. sonday after trinite sōday xxxi
the Gospell on the same day eodem
The Pystle on ỹ viii sonday after trinite sōday eonem
the Gospell on the same day eodem
The Pystle on the ix sonday after trinite sonday xxxii.
the Gospell on the same day eodem
The Pystle on the x sonday after trinite sonday eodem
the Gospell on the same day eodem
The Pystle on the xi sonday after trinite sonday xxxiii
the Gospell on the same day eodem
The Pystle on the xii sonday after trinite sonday eodē
the Gospell on the same day eodem
The Pistle on the xiii sonday after trinite xxxiiii
the gospell on the same day eodem
The Pystle on the xiiii sonday after trinite xxxv.
the gospell on the same daye eodem
The Pystle on the xv sonday after trinite. eodem
the gospell on the same day eodem
The Pystle on the xvi sonday after trinite sōday xxxvi
the gospell on the same day eodem
The pystle on the xvij sonday after trinite sōday xxxvii
the gospell on the same day eodem
The pystle on the xviii sonday after trinite sonday eodē
the gospell on the same day eodem
The pystle on ỹ xix sonday after trinite sonday eodem
the gospell on the same day eodem
The pystle on the xx sonday after trinite sōday xxxviii.
the gospel on the same day eodem
The pystle on the xxi sonday after trinite sonday eodē
the gospell on the same day xxxix
The pystle on the xxii sonday after trinite sōday eodem
the gospell on the same day xl.

The pystle on the xxiii sonday after trinite. eodem
the gospell on the same day eodem
The pystle on the xxiiii sonday after trinite eodem
the gospell on the same day xlii
The pystle on the next sōday before Aduent eodem
the gospell on the same dby eodem
The pystle on the eyrst sonday in Aduent xliii
the gospell on the same day eodem
The pistle on the ii sonday in aduent eodem
the gospell on the same day eodem
The Pystle on the iii sonday in Aduen xliii
the Gospell on the same day eodem
Tthe Pystle on the iiii sonday in Aduent eodem
the Gospell on the same day eodem
The Pystle on hye masse on Chrystmasse day xliii
the Gospell on the same day eodem
The Pystle on saynt Steuens day eodem
the Gospell on the same daye xliiii
The Pystle on saynt John the euangelistes day eodem
the Gospell on the same day eodem
The Pystle on chyldermasse day eodem
the Gospell on the same day xlv
The Pystle on the sonday after Chrystmas day eodem
the Gospell on the same day eodem
The Pystle on the dedicacion day eodem
the gospell on the same daye xlvi

Here foloweth the table of the Pystels and gospels on the sayntes dayes.

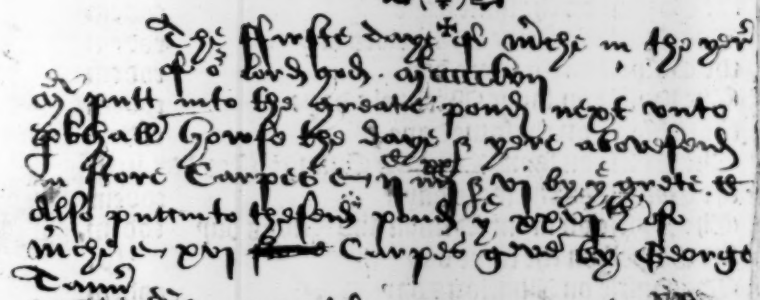
The Pystle on Candelmasse day xlvi.
the gospell ou the same daye eodem
The Pistle on s. Mathias ꝑpostels day xlvii
the gospell on the same day eodem

The Pistle on the Annuntiation of our Lady eodem
the Gospell on the same day eodem
The Pistle on saint Georges day xlviii.
the Gospell on the same daye eodem
The pistle on sayne Marke the euangelistes day eodē
the gospell on the same day xlix
The pistle on saint Philip and James day eodem
the gospell on the same day eodem
The pistle on the natiuite of saint John Baptist eodē
the gospell on the same day l.
The pistle on saint Peter and Paules day eodem
the gospell on the same day eōdem
The pistle on sayne Mary Magdalens day eodem
The gospel on the same day li
The pistle on sayne James day lii.
the gospell on the same day eodem
The pistle on the Assumption of our lady eodem
the gospell on the same day eodem
The pystle on saint Bratylmewes day the apostl. eodē
the Gospell on the same day liii
The Pystle on the Natiuite of our lady eodem
the Gospell on the same daye eodem
The Pystle on sayne Mathewes day eodem
the Gospell on the same day eodem
The Pystle on sayne Michaels daye eodem
the Gospell on the same daye eodem
The Pystle on sayne Luke the Euangelistes day liiii.
the Gospell on the same day eodem
The Pystle on sayne Simon and Judas day eodem
the Gospell on the same day lv.
The Pystle on Alhallous day eodem
the Gospell on the same day eodem
The Pystle on all soules day eodem
the Gospell on the same day lvi.

The

The table.

The pistle on the day of weddyng	Ibi.
the gospell on the same day	eodem
The pistle at burienges	eodem
the gospell on the same day	eodem
The pistle on saynt Andrewes day.	eodem
the gospel on the same day	eodem
The pistle on saynt Nicholas day	Ibii
the gospell on the same day	eodem
The pistle on the Conception of our Lady	eodem
the gospell on the same day	eodem
The pistle on saynt Thomas day	Iviii
the gospell on the same day	eodem

Here endeth the Table of the Pistles and Gospels on sayntes dayes.

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